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### MEMOIR OF THE LATE REV. RICHARD MORGAN,

OF HENLLAN AMGOED, CARMARTHENSHIRE.

THIS very excellent and useful minister was born in Brecknockshire, in the year 1743. He was the youngest son of Thomas and Margaret Morgan, who were both members of the church of Christ at Cumllynfell, in Glamorganshire, under the pastoral care of the venerable John Davies, of Alltwen. The father dying when his son Richard was about seven months old, left a widow, with eight children, to mourn his loss. In this trying situation, Mrs. Morgan found a friend in God, and enjoyed the never-failing consolations of religion. She took a farm called Gellywarog, in the parish of Llangiwe, in Glamorganshire, where she brought up her children in a respectable manner, and was particularly attentive to their religious education. She regularly kept up family worship, morning and evening; while her conversation was, in every sense, highly honourable to religion.

At an early age, the subject of this memoir was apprenticed to a Cooper, and followed that business for a short time. When about eighteen years of age, it pleased God, in answer to the prayers of his pious mother, to impress his mind with a powerful sense of religion, and in consequence he shortly after became a member of the church at Blanglyntawe, under the care of Mr. William Evans. Soon after this he felt an inclination to devote himself to the ministry, in which he was encouraged by his pastor, and the church with which he was

connected. He, therefore, commenced a course of preparatory study under Mr. Evans, from whom he removed to receive further instruction under the Rev. Mr. Jones, a clergyman at Ystrate; and after that, he also became a pupil of the Rev. Mr. Simmons, a Dissenting minister at Neath. Thus, was he prepared, on the recommendation of Mr. Evans and Mr. Simmons, to enter the Academy at Abergavenny, where he pursued his studies under those able tutors, Mr. Jardine and the late Dr. Benjamin Davies.

At Abergavenny, Mr. Morgan continued four years, and diligently applied himself to his studies. His diligence, indeed, was excessive; for by neglecting to take exercise, and sitting up late, he greatly injured his health, and laid the foundation of that painful disorder, which eventually terminated his life. He was naturally of a vigorous and ardent mind; what he once undertook, he prosecuted with the whole bent of his soul; so that his literary proficiency was proportionably great. He was invited to the pastoral care of the Independent church at Henllan in the year 1768, that ancient society having recently lost their former pastor, the Rev. Mr. Powell. At the time of his connexion with them, the church consisted of several branches, so that he had to preach at Henllan only two Sabbaths in the month, the other two being spent at Bethlehem and Landilo. In addition to these

places, he generally preached once a month at Canerw, Cillgruman, Carvan, and Lanboidy. At most of the above places numerous additions of church-members were made through his instrumentality; three of the meeting-houses were rebuilt, two new ones erected, and Christian churches formed to worship in them.—On those Sabbaths when Mr. Morgan was absent from Henllan, his place was supplied by the alternate labours of a number of lay brethren in the church, whose services were acceptable to the people, and who did all in their power to strengthen the hands of the regular pastor. The other places were supplied on the same plan; and Mr. Morgan had the happiness to witness a peculiar blessing on the ministry of the word.

One of these lay preachers, Mr. John Thomas, of Loyngwyddil, who was a warm and sincere friend of Mr. Morgan, gives the following account of his religious sentiments and mode of preaching: "He had great zeal for the principal doctrines of Christianity. He was what some would call a high Calvinist. He held the doctrine of three persons in the Divine Essence—the ruined and sinful condition of mankind by nature—together with absolute and personal election to eternal life, through the sovereign grace and mercy of God, to be accomplished in the use of appointed means. He rejoiced in the incarnation of the Son of God, maintaining his proper divinity, and true humanity in personal union—his substitution for his people, and vicarious sacrifice, by which he rendered a plenary satisfaction to divine justice on their account—justification by faith in the righteousness of Christ imputed—the efficacy of the Holy Spirit, both in the infusion of grace, and in its preservation and increase, until the soul be made perfect in glory. Mr. Morgan was sensible of the great work in which he was

engaged under the Chief Shepherd of the sheep,—watched for souls as one that had to give an account,—and determined to know nothing but Jesus Christ, and him crucified. He never kept back any part of the counsel of God—he never wore two faces, or so concealed the characteristic doctrines of the Gospel, as to render dubious what he himself believed. His sermons were mostly short and impressive—purely evangelical, experimental, and solid. When engaged in public worship, and particularly in prayer and preaching, his affections were so tender, that tears were commonly seen rolling down his cheeks." As a preacher, Mr. Morgan is further described, by one who well knew him, as "a scribe well instructed in the kingdom of God." He was a man of great energy of mind, and large compass of thought. Having carefully read the profoundest and best authors in theology, he was acquainted with all its most intricate doctrines; and as circumstances required, he used to preach on them: but his constant strain of preaching was plain and practical. He was naturally of a very warm temperament; and this, united with deep piety, rendered his mode of preaching very affecting. His peculiarly ardent disposition, aided by his zeal and fervor in the salvation of sinners, led him often, in the midst of his sermons, after the example of his blessed Master, to weep over the impenitence and obstinacy of those who refused to listen to the invitations of mercy. His ministry was evidently attended with a sacred unction, peculiar to those who are eminently holy. Under his sermons, no one could be inattentive or trifling. His presence struck every person with a degree of awe, so as to fix the attention of the audience.

The pastoral conduct of Mr. Morgan corresponded with the general character of his ministry. No person used to be admitted

into the church without being examined as to knowledge and experience publicly, before a considerable congregation; and, yet, it was scarcely ever known, that any person was deterred from offering himself as a candidate for communion, on account of the strict mode of admission. No sooner did a person enter upon a course of serious piety, than he considered himself bound to join the people of God in religious fellowship. The head of a family was never admitted to communion unless he would engage to have family worship morning and evening. The discipline of the church was exercised without respect of persons, and the laws of the Gospel conscientiously observed. The Rev. Maurice Phillips, of Harpenden, late Principal of the grammar school at Mill-Hill, to whom the writer of this memoir is largely indebted for the materials of which it is composed, mentions the following interesting particulars: "The cause at Henllan is very old, and the church very numerous. I never witnessed a greater share of piety than among that people. It was the practice there, from time immemorial, once a fortnight, on the Sabbath afternoon, publicly to catechise the children and young people of the congregation, and to repeat the sermon heard in the morning. This service was conducted many years by a very intelligent and worthy man, Mr. David Bevan, whose name deserves to be handed down to posterity, as a very useful member of that church, particularly to the rising generation. I was a catechumen of his for years, even to the last Sabbath before I became a student for the ministry.

"There was another custom, well adapted to promote mutual edification, which was strictly observed in the neighbourhood of Henllan, and which might be very useful in other places, if properly

conducted. During the winter half year, when public catechising was discontinued, the serious people met in companies, on the Sabbath evening, as early as they could, and spent several hours together in profitable conversation on divine subjects. These meetings they held at each other's houses in rotation; or, if more convenient, at the house of some one friend, which happened to be most central. They had no set of rules to go by, but their general plan was to begin with singing and prayer; then the moderator took the chair, and read a paragraph in the New Testament; after which he proposed a variety of questions, which appeared to be founded on the passage, and these went round to all the persons in the room that were likely to answer. In this manner they went regularly through the Christian Scriptures in time, always beginning where they left off at the preceding opportunity. These meetings were conducted with great seriousness, and good people enjoyed them. Scriptural knowledge and experimental religion used to be blended together. In this way, mutual edification, one leading design of Christian fellowship, was greatly promoted: and I cannot help thinking, that experience meetings, to which many valuable Christians are fondly attached, would be much more edifying, if the relation of experience could be introduced in connexion with conversation on Scriptural subjects."

After Mr. Morgan had been settled at Henllan a few years, he married Miss Sarah Morgan, a well informed, and eminently pious woman. Mr. Phillips, of Harpenden, speaks of her as one who possessed "an excellent spirit,"—as one who was "cool, deliberate, cheerful, and well suited as a partner for so excellent a man." She was so consistent in her deportment, that even the tongue of

calumny had nothing to say to her disadvantage. The Rev. Josiah Richards, of Camden Town, "almost regarded her as a mother." He speaks of her as "kind and affectionate in her manner," and "deservedly respected by all around her." He observed, that "she far excelled thousands of her sex, who had been favoured with superior privileges; and could, with great accuracy and clearness, communicate her views on almost any religious subject, before a mixed company." By her Mr. Morgan was blessed with a daughter, who is now the wife of Mr. Evan William, and walks with her husband, in the steps of her parents.

On leaving the Academy, Mr. Morgan did not relinquish any branch of useful study in which he had been engaged, notwithstanding his numerous and laborious avocations. "He was generally esteemed," says Mr. Phillips, "one of the best linguists, among the Dissenters, in the principality. He was not satisfied with the progress he made at the Seminary. With him it was a leading object through life, not only to preserve what he had acquired, but also to increase it. He followed the plan of conducting family worship, morning and evening, in English, that the language might be more familiar to him, and that he might preach in it with greater facility, for which he had occasion almost every week. And that he might be obliged to maintain an habitual acquaintance with Greek and Hebrew, he made it a general rule to take his Greek Testament in the morning, and translate a portion of it into English to the family; and in the evening, he pursued the same plan with his Hebrew Bible. He knew the value of learning to a minister, and regarded the portion of it allotted to him by providence, as a talent, not to be lost, but improved for his own personal benefit, and

the advantage of religion. How well would it be if all young ministers, who have enjoyed a liberal education, were to follow the example of Mr. Morgan? Let them put themselves under the necessity of preparing at least so much Greek and Hebrew daily, as may be sufficient to read to their families. Such a practice may at first be attended with some difficulty; but in time would become easy and familiar."

"In my opinion," says the Rev. Morgan Jones, of Trelech, "as a Christian, a scholar, and a divine, he had but few, if any, superiors in Wales. The close connexion between us, for the last eight or ten years of his life, gave me very frequent opportunities of observing him in private and public; for our's was an unreserved friendship. He seemed always aware of the importance of time, so that he would never spend it in a trifling manner. After a few minutes conversation with any of his brethren, he would be sure to put the question, 'Pray what do you think of such a passage of Scripture?' I hardly ever, therefore, spent my time with any minister to so good a purpose." He was a close observer of men and things. "People are apt to think," said he, "that I am too suspicious of others; but generally my surmises prove true." He could not approve the choice which one of the congregations, formerly connected with Henllan, had made of a popular young man, as their pastor. He thought he saw something in his character and spirit, that would soon prove a root of bitterness to the cause of religion. On this account he refused to be present at his ordination, intimating that he did not believe the divine blessing would attend it. In this case things came to pass as he expected; which induced one of the ministers to say, "We should have taken more notice of Mr. Morgan's



opinion; for he never encouraged the young man at first." Of another person who had been brought into the pastoral office, he had formed a similar opinion; and on hearing a vague report, that the person in question was dead, he replied, "I cannot believe that he is dead, or that he will die, until he has shewn what he is." The report of the minister's death accordingly proved to be false; yet he only lived, as Mr. Morgan concluded, to dishonour religion, and trouble the church. But though in such things some who knew him were almost inclined to believe him endued with a prophetic spirit, he, doubtless, formed his conclusions on rational and scriptural principles; believing that nothing could turn out well in religion where the heart of the agent was not right with God.

He used to say, "That man who is every body's friend, is nobody's true friend." His faith in divine providence was free from presumption. In speaking on this subject, he would often inculcate the necessity of being found in the path of duty; saying, "follow the directions God has given, and leave the rest to him." Referring in his sermons to a future state, he would often say, "What is Heaven?—It is the absence of all evil, and the presence of all good.—What is Hell? It is the absence of all good, and the presence of all evil."—While he urged his hearers to build their hopes upon Christ, "the rock of ages," they can bear testimony how zealous an advocate he was for holiness of heart and conduct. He always reminded them, that "faith without works is dead," and solemnly inculcated the importance of practical religion.

All who knew Mr. Morgan were obliged to acknowledge that he was a man of superior worth. "The early impression on my mind of his superior excellence,"

says Mr. Phillips, "has never been in the least diminished to this day; and I have now such veneration for his name, that I rank him among the greatest and best of our Lord's faithful ministers in the kingdom. His attachment to the peculiar doctrines of the Gospel was invincible. Had all the Christians in the country forsaken him, he would have stood alone, and would have said, 'Let God be true, and every man a liar.' He was 'valiant for the truth in the earth;' and not only maintained it in doctrine, but so lived as to exemplify it. He was a consistent character—a holy man—a sworn enemy to error and sin, and refused all intimacy with persons whose sentiments and conduct he did not approve. It is possible, however, that he did not make proper allowance for human frailty, and perhaps laid too much stress on some opinions which do not affect the main principles of Christianity."

Although it had pleased God to favour the church at Henllan with many pastors, who were useful in their day, and the savour of whose names is still precious, it was, perhaps, never more blest in any than in Mr. Morgan. His zeal and exertions increased with his years. His path was that of the just, which, like "the shining light, shineth more and more unto the perfect day." It is thought that his intimacy with Mr. M. Jones, during the latter part of his life, was of much advantage to him, as it seemed to increase his zeal, and render his preaching more animated. Mr. Jones was then young, compared with himself, and was greatly owned of God in the conversion of sinners, and in reviving the cause of religion. With him Mr. Morgan went out of his usual sphere, visited the English parts of Pembrokeshire, and was the means of doing much good by his occasional itinerant

labours. These worthy men, in connexion with the late Rev. Arnold Davies,\* were the means of forming churches in different places, where the Gospel is now constantly preached, and where the labours of their respective pastors are crowned with success.

But this aged servant of Christ was now hastening to the close of his earthly course. He had long suffered much from nephritic affections; and towards the close of his life, his pains were violent.

At length he was unable to preach in a standing posture, and had a seat in the pulpit, on which he sat to deliver some few occasional discourses. His last sermon was founded on Lam. v. 19: "Thou, O Lord, remainest for ever." For about nine months after this, his

sufferings were very great; under which he expressed a fear lest his patience should fail, but was enabled to resign himself to the will of God. In the prospect of death and eternity, his mind was comfortable; he expressed his confidence in the "everlasting covenant," and said to a friend who came to visit him, "I am going to thy Father and my Father, to thy God and my God." Thus died this venerable minister, on the 10th of February, 1805, aged 62 years. He had served the church at Henllan 37 years, and had the satisfaction of leaving it in a state of peace and prosperity. He was succeeded by the Rev. John Lloyd, from the Dissenting College at Carmarthen, who still continues to fill the pastoral office with acceptance and much success.

\* Evan. Mag. for August, 1816, p. 290.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### ORIGINAL LETTER OF THE REV. JOB ORTON TO THE CHURCH AT WELFORD, IN ANSWER TO AN INVITATION TO BECOME THEIR PASTOR.

*Northampton, May 24, 1739.*

My dear friends, and beloved in our L<sup>d</sup> Jesus.—The kind invitation you were lately pleased to send me, as well as the many former instances of your kindness and respect, lay me under very great obligations to love and esteem you; and make all possible returns of affection and gratitude. I have, and do heartily sympathise with you under y<sup>t</sup> melancholy loss which renders your applications necessary, and as one deeply concerned for the interest of our common Lord, cannot but be solicitous that you, and others, who have been by the awful hand of God bereaved of your spiritual guides, may be tenderly remembered by the great Lord of the harvest, and be supplied with faithfull, zealous, and Evangelical ministers.

I rejoyce in the rich goodness of God, if my labours (weak and imperfect as they are) have been agreeable to you, and desire you to join with me in ascribing y<sup>e</sup> praise to y<sup>e</sup> free grace of God. As I have entirely devoted myself to the service of Christ, and resolved y<sup>t</sup> by divine grace, I would continue stedfast in it, so I cannot but be solicitous to know his mind and will, and trace the leadings of providence in every difficulty, w<sup>ch</sup> (thro' y<sup>e</sup> goodness of God) have in many instances appeared for my direction and encouragement. And, as in this instance I have been peculiarly concerned to acknowledge God, so I beg leave by this to inform you, y<sup>t</sup> as far as I am capable of judging (after earnest prayers, diligent observations of y<sup>r</sup> conduct of providence, and frequent consultations with my most wise and valuable friends,) 'tis my duty to continue at NORTHAMPTON, and, therefore, cannot comply with

your kind and friendly proposal. I am very sensible my health and strength will not allow of such a discharge of stated work, as is desirable and even necessary, comfortably and profitably to perform y<sup>e</sup> duties of y<sup>e</sup> ministerial function, especially in a congregation w<sup>th</sup> I behold, with inexpressible pleasure, in such a flourishing state. Nor do I know any way I am more likely, (with y<sup>e</sup> divine blessing) to serve y<sup>e</sup> cause of y<sup>e</sup> dear Redeemer, than by endeavouring to bear part of y<sup>e</sup> burden, and so lengthen the days, and increase y<sup>e</sup> usefulness of y<sup>e</sup> eminent blessing to y<sup>e</sup> church my dear and honoured tutor\* to whom I am under unspeakable obligations. However providence may in this instance disappoint your schemes, I doubt not but God will, in his good time, appear for you, and fix you under y<sup>e</sup> care of one who may do worthily for God, and in whom you may not only acquiesce but rejoyce, and, in y<sup>e</sup> mean time, I do most heartily assure you y<sup>t</sup> I shall take all opportunities to show my affection by earnestly and constantly recommending your case to my great L<sup>d</sup>, who has y<sup>e</sup> stars in his right hand, and walks among y<sup>e</sup> candlesticks, and by endeavouring y<sup>t</sup> during your vacancy you may be supplied with those, who shall refresh your souls with y<sup>e</sup> bread of life, and feed you with knowledge and understanding. And (if I may presume to offer you a word of exhortation) be serious, constant, and candid, in your attendance on Gospel ordinances, live in love, and join together in little assemblies to seek the face of God in behalf of yourselves and the church, recommending your case to, and maintaining continual dependence upon the great and good shepherd of the sheep; to whose care and circumspection I most heartily recommend you, and beg the continuance of your prayers

for me y<sup>t</sup> I may increase in y<sup>e</sup> graces and gifts of the Holy Spirit, y<sup>t</sup> I may be constant, zealous, and vigorous, in my master's work, and in w<sup>e</sup> ever station of life I am fixed, may find y<sup>e</sup> pleasure of y<sup>e</sup> Lord prospering in my hand. The Lord Jesus Xt be with your spirits.—Amen. I am, your most sincere friend, and obliged humble servant,  
 JOB ORTON, jun.

#### A SKETCH OF THE LIFE AND CHARACTER OF JOB.

(Continued from p. 240.)

OF the three periods into which the history of Job divides itself, we have taken a cursory view of the first. We have contemplated the patriarch in prosperity, rich as he was in substance, in domestic comforts, and in moral excellence. We have seen his integrity and uprightness, his fear of God, and his hatred of all evil, shining forth in the whole of his temper and conduct. We have beheld, in the inspired account of this good man, conclusive evidence that real religion is not a principle which lies buried within the bosom, but that it is vital and operative—that though like the wind it is itself invisible, its effects are the objects of sense, and can seldom be attributed to any other cause. We have now to descend with Job into the vale of adversity. We shall see him bereft of all his temporal and domestic comforts, and shorn, in a certain degree, of that moral splendour by which he was surrounded at the commencement of his history; but still holding fast his integrity; losing his temper indeed, but retaining his principles; and continuing to speak of God the thing that was right, even in the midst of the most unbridled sallies of impatience and fretfulness.

It is pleasing to observe, as we shall be called to do, that no cloud overshadowed the character of Job till some time after the sun of his prosperity had sunk—nay, that in

the first stages of his affliction it shone forth with increased brilliancy. He retained his former confidence in God—his former acquiescence in his sovereign arrangements: retained them did I say! I might have said they never put forth such powerful actings as when all his substance had vanished like a dream, when his sons and daughters were all buried in the ruins of their eldest brother's house, when he was smitten from the sole of the foot even to his head with sore boils, and took a potsherd to scrape himself withal as he sat among the ashes, when the wife of his bosom reproached him with his folly in still resolving to serve God, for even then he said "shall we receive good at the hand of God, and shall we not receive evil." "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

The afflictions to which I have just alluded, were inflicted under divine permission, by diabolical agency; and designed by Satan to settle a controversy, if such a term may be used here, which existed between him and Jehovah with regard to the character of Job. "Hast thou," said God to the arch apostate, "considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face; and the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thy hand." Having received this

permission Satan went out from the presence of the Lord, and though the historian does not expressly say that the calamities recorded in the subsequent part of the chapter were brought by his power and malice upon the patriarch, yet from the language he does use it is impossible to doubt that such was the fact; and with regard to his personal afflictions, it is distinctly recorded that "Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." Thus we learn that Satan has great power, when it is not laid under restraint, to harass and annoy and afflict the people of God, though he cannot destroy them. What is the precise extent of that power, and in what particular way it is exercised we know not; and in these points it is doubtless best for us to be left, as we are, comparatively in the dark. The obscurity in which they are involved tends to increase that salutary fear of the enemy and his devices, which greatly contributes to our security. But since it is manifest from the case of Job, that Satan is able, when the restraint of divine providence is removed from him, to bring grievous sufferings upon the people of God, it is surely not an unwarrantable conclusion, that some, at least, of the sufferings which they are called to endure are to be traced to his agency. And though the reflection that we are constantly exposed to his malicious and formidable attacks is distressing, yet it is a consolation to know that he can only do what he is permitted to do; and that he is never permitted to do what would permanently injure us in the most important sense of the word. Should all our temporal comforts wither at his diabolical touch, the inheritance beyond the skies is beyond his reach. If he can harass us with doubts and fears, and for a

time, becloud our evidences of personal interest in the great salvation, yet our "life is hid with Christ in God." "My sheep" said Christ, "hear my voice, I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and no one can pluck them out of my father's hand."

I have already stated that the sufferings laid upon Job were designed to settle the controversy which existed between Jehovah and Satan, with reference to his character. The accuser brought these trials upon him with the avowed intention of proving him to be a hypocrite; and Jehovah suffered him thus to act, that his own glory might be promoted by a remarkable exhibition of his uprightness and integrity. And we may conclude from hence, that the immediate design of God, in allowing afflictions to overtake his people, is, at least occasionally, not to correct them for their faults, but to manifest their excellencies. At the same time we are not to imagine that he acts as a sovereign in these dispensations; or, in other words, that he brings affliction upon them which they do not deserve. The true state of the case is this; he permits a measure of the punishment of their own transgressions to overtake them, and a measure only; and thereby he shews to the praise and glory of his grace, that though they are sinners, or they could not suffer at all, they are justified and sanctified by the blood and righteousness of the Saviour.

In this contest Satan, as it might have been expected, was completely overcome. He totally failed in his object. He succeeded, indeed, in bringing into light and exercise the indwelling depravity of the patriarch's heart; a circumstance which was of signal benefit

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to him, as it is to all the people of God, but he could not induce him to give up his hope. He provoked him to curse the day of his birth, but not to curse his God. He proved that he was a sinner, a thing which Job never thought of denying, but not that he was a hypocrite. Nay, I apprehend it is impossible to travel with Job through the valley of humiliation, without feeling our confidence in his integrity increase with every step we take; for in the very wildest tumults of his soul, there does not escape his lips a single word in the least degree adapted to excite suspicion, that in the days of his prosperity he was not what he had appeared to be.

God having surrendered Job into the hand of the adversary, for the purposes mentioned, he commenced his attack upon him with true diabolical malignity. His first onset was dreadful; it annihilated all his worldly substance, and made him poor, and friendless, and childless in one day; nay, the full tale of the awful calamities which had befallen him was conveyed in the space of a few short minutes. The first messenger of evil tidings had not concluded his report ere he was succeeded by another; and they continued to crowd upon him in quick and frightful succession, till the treasury of woe was exhausted, and he was rendered as destitute and naked as when he crept into life at first. A hypocrite, in these circumstances, who had served God for gain, would probably have said, "If such are the rewards I am to expect in his service, I abjure it. From henceforth I will have nothing to do with the God of heaven; I am determined to seek for another master." And when we hear Job, on the other hand, saying, with pious submission, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken

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away; blessed be the name of the Lord;" let those believe Job to be a hypocrite who can; the Christian will instantly feel that though to bless the name of the Lord when he *gives*, may be an effort to which nature is competent—to bless him when he *takes away*, is conduct to which nothing can prompt but divine grace. O, let not so beautiful an example of unrepining and entire submission to the will of God be lost upon the reader. It forms one of the most exquisite moral pictures to be found in the whole compass of divine revelation. We can scarcely contemplate it without benefit. And the employment is not more useful than it is necessary; for the case of Job affords an affecting memorial of the instability of all earthly goods. The present hour finds us, perhaps, in the chamber of rejoicing—the next may overtake us in the house of mourning; and if we have made but small proficiency in that Christian grace, which shone forth so brilliantly in the character of the patriarch, it may leave us, having brought us to the confines of ruin, a prey to all the agonies of repining and despair.

We read of some animals, who, if they succeed not in the first attempt to seize upon their prey, retire immediately from the field, as if ashamed of their failure; or as though they were too generous to subject the trembling victim to a second attack. Such an adversary, however, is not Satan; he is alike destitute of generosity and shame. Foiled in his first onset upon Job, he resolved upon making another; and, in reply to God's commendation of his integrity, subjected as it had been to so severe a trial, he insinuated that the addition of personal sufferings to his other afflictions would certainly detect his hypocrisy. "Skin for skin," said he, "yea, all that a man hath will he give for his life." The enemy was permitted, in pur-

suance of the same wise and gracious purpose, to cast this bitter also into his cup. "The Lord said unto Satan, Behold he is in thine hand, but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown;" and as a mark of his affecting and entire destitution of all power to obtain sympathy or relief from any quarter, it is added, "And he took a potsherd to scrape himself withal, and he sat down among the ashes." Surely we have now reached the end of the catalogue of Job's afflictions. No, there is still one item left! there is still another drop in the cup! and that he found, in all probability, to be the most bitter of all. His wife, it appears, survived the destruction which overtook his family; but she was only spared by Satan to be a cross and a tempter to him. She might have greatly assuaged his grief, for oh how sweet and healing are the tears of sympathy, and especially the tears of so near a relative, falling upon the wounded and broken heart—but she unnaturally forsook him! She might have cherished his confidence in God, and strengthened his patience and resignation, by calling the wisdom, and goodness, and justice of Jehovah to his recollection, but she took the part of the adversary; and with horrid impiety, scoffing at him as a mean-spirited being for still holding fast his integrity; she exhorted him first to curse God for thus rewarding his service, and then to terminate his sufferings with his own hand. "Dost thou still retain thine integrity? curse God and die." This temptation, the most ensnaring and dangerous of all, Job was enabled steadily to resist; and we rejoice to witness the complete discomfiture of the adversary—a fact which Jehovah himself has attested; "for in all this," says the historian, "did not

Job sin with his lips." From the beginning it has been the policy of Satan to employ as agents, in prosecuting his temptations, those who are most dear to us, and when that is the case our peril is imminent indeed. To see Job, therefore, when all his earthly comforts were removed—when his health was totally ruined—and his body covered from head to foot with sore boils; to see him, I say, manifesting entire submission to the will of God—resisting in these circumstances an insidious temptation presented by his wife, and even sharply reproving her for her impatience and impiety, ought certainly to convince every one that whatever sins might be chargeable upon him, hypocrisy was not among the number. Well may the apostle say, "Ye have heard of the patience of Job." The transaction we have been considering took place in the very infancy of divine revelation. The memory of it survived when James wrote his epistle. It has been transmitted to us; and will continue to call forth the plaudits of the church of God, while any church on earth remains, for it is indeed worthy to be had in everlasting remembrance.

So far the character of Job has shone with no common degree of moral splendour; but now we are called to witness a temporary cloud passing over it. Our history proceeds to inform us, that three of the patriarch's former friends, having heard of the evils which had befallen him, came to mourn with and comfort him. Doubtless they expected to find his appearance somewhat changed; but they do not appear to have formed an adequate conception of the awful havoc which disease and grief had made in the person of their friend; and the account of their first interview with him, exhibiting, as it does, a most affecting proof of the pitiable state in which they found

him, is too touching to be omitted. "And when they lift up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent every one his mantle, and sprinkled dust upon their heads towards heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great."

This long silence was at length broken by Job, and in a manner which no previous part of his history would have led us to expect. "After this," says the historian, "opened Job his mouth, and cursed his day." Ah, how melancholy and humbling, to behold so unequivocal a display of depravity in one of the very best of men! The spirit and language of the patriarch must be given up to reprobation; to justify him is impossible, it would be sinful to attempt it; yet it is conceived that several considerations may be urged, and ought to be urged, in extenuation of his fault. It may be observed,

In the first place, that he enjoyed not, as we do, the full benefit of divine revelation. His privileges and opportunities for religious instruction and improvement were trifling indeed, compared with ours; we ought not, therefore, in his case to expect, whatever we may find, the same perfection of obedience—the same entire exhibition of the religious spirit and character.

In the second place, the amount and extremity of his afflictions must be taken into the account. He was reduced, as we have seen, from affluence to poverty—a state of firm and vigorous health was succeeded by loathsome disease and excruciating torture—the same hand which annihilated his property, rendered him childless also—while poverty and disease had scared from him, as is too frequently

the case, his former connexions and friends, and converted his only remaining relative, the nearest of all, the wife of his bosom, into a monster of unnatural cruelty! How pathetically does he describe his piteous state. "When I lie down, I say, when shall I arise, and the night be gone. My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome. My bones are pierced in me in the night season; and my sinews take no rest. By the great force of my disease is my garment changed. It bindeth me about as the collar of my coat. My skin is black upon me, and my bones are burned with heat. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger; I am an alien in their sight. I called my servant, and he gave me no answer, I entreated him with my mouth. My breath is become strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me; I arose, and they spoke against me. All my inward friends abhorred me, and they whom I loved are turned against me." O, let us endeavour to place ourselves in the situation of the poor sufferer—let us imagine ourselves stripped of all our property, robbed by the hand of death of all our children, covered with boils from head to foot, deserted by all our former friends, and left by our nearest relatives to help and shift for ourselves as we best can—and then let us wonder, if we find it possible to do so, that the patience of the good man, renowned as it is, failed him, and that he sometimes almost dared to arraign the justice of the divine proceedings.

In the third place, the agency of Satan in this business must be duly considered. Upon the failure of his preceding attacks, he

assaulted him in a new form; he assailed him with the most horrible temptations. No other restraint was laid upon him, than that he should spare his life; and doubtless, as it has been often observed, to his vile suggestions, we may fairly ascribe a considerable part of the patriarch's confusion and distress. Probably many of those inconsistent and despairing expressions which fell from his lips sprung from this source; for they seem as if they had been immediately and strongly suggested to him, so that he may be fairly considered as having spoken another's language, rather than his own. In such a case as this, then, it surely becomes us to pass a lenient judgment. Ah, those of my readers who have been assailed by the adversary in a similar manner, into whose minds he has injected thoughts, which for a season they found it impossible to banish or repress—thoughts which almost irresistibly impelled them to do what they knew to be improper, and what they habitually abhor—they are the persons best qualified to pass a decision upon the temper and language of Job; and by them, I am sure, mercy will be mingled with judgment.

Lastly, the unkindness of Job's friends in neglecting to address to him a single word of consolation, and in displaying, as in all probability they did, before the conclusion of their long silence, a determination to censure and condemn him, may be pleaded in extenuation of his fault. Under affliction we feel that we have a kind of claim to all the sympathy and consolation our friends have it in their power to impart. If they withhold them, we feel, that they rob us of our dearest rights; and when the sin that dwelleth in us is taken into the account, it is not wonderful that their conduct awakens displeasure as well as grief. There was nothing but the bare fact of

Job's uncommon and heavy afflictions to excite suspicions concerning his character; so that, as he would feel, the very circumstance which ought to have drawn forth their tenderest sympathy, formed the ground of their censure and condemnation. Can we wonder then, that when the good man saw, in their long silence—in their cold and averted looks—and, as it would appear, in their total neglect of every office of attention and kindness, the cruel and unjust judgment they were about to pronounce;—can we wonder, I say, that stung to the quick by their unfounded and unwarrantable suspicions, he allowed resentment and impatience to conquer his better feelings, and broke out into those passionate exclamations of grief to which we have been alluding?

I mention not these things by way of justifying Job, for his conduct is incapable of justification. And hence, we find, that when God condescended to decide the controversy between him and his accusers, he severely censured him for this very thing; but what I have stated may be fairly pleaded in extenuation of his fault. And it ought to be most carefully observed, also, that though the tempter succeeded in betraying him into impatience, and, occasionally, also, into the guilt of uttering something like reflexions upon the divine administration—he totally failed in the object he had in view, viz. to lead him, by cursing God, to prove that he was a hypocrite. For the controversy between God and Satan, concerning Job, was not whether he had infirmities, or was subject to like passions as we are (which was admitted), but whether he was a hypocrite. This Satan could not prove. Nay, he suffered an utter discomfiture, for all his attacks upon the integrity of the patriarch only served to shew, that it was of the most sterling quality, while they placed it in the most

striking and prominent point of view.

The previous suspicions of Eliphaz, and Bildad, and Zophar seem to have been confirmed by the intemperance of Job's language; and immediately the debate commenced between them on the principles of the divine administration, which is continued through a considerable part of the book; in which the antagonists of the patriarch supported the sentiment, that signal suffering in this world is to be considered an evidence of aggravated guilt; and in which, also, they took part with the adversary, by broadly insinuating, that his afflictions afforded decisive proof of his hypocrisy. Into this debate I cannot enter in the present number.

In the mean time I would conclude, by remarking, that one important end that was answered by Job's affliction, though it did not constitute the grand object for which it was sent, was the discovery which it afforded to him, of the remaining depravity of his heart. When we look at him, at the commencement of his history, and hear him say, with pious resignation, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," we can scarcely imagine it possible, that any circumstances should lead such a man to pour forth imprecations upon the day of his birth. It is probable, that he did not imagine it himself. If any one had assured him that it was so, methinks he would have replied, "Is thy servant a dog, that he should do this thing?" So true is it, that we know not what is in us, till circumstances bring to light the hidden wickedness of the heart; and for the cause which leads to the disclosure, however painful it may be, we have abundant reason to bless God.

Let those readers, over whom Satan reigns with undisputed sway,

learn, that their state is most awful; for his object and aim, is by leading them from God, to lead them to perdition! May the "Lord give them repentance to the acknowledging of the truth."

(To be concluded in our next.)

#### BIOGRAPHICAL SKETCHES OF EARLY REFORMERS.

[Continued from page 192.]

(To the Editors.)

YOUR readers are generally acquainted with the fact, that the principles of the reformation were not established in this country without long and sanguinary struggles; and that many of those good men who endeavoured to introduce the belief of scriptural Christianity, in contradiction to the errors and superstitions of popery, were the martyrs as well as the professors of the Gospel. But, though the fact is generally known, yet the actions, and, in many instances, the names of these soldiers of Christ, are familiar to comparatively but few; and, as I have no doubt that a brief notice of some of the most eminent of them would be acceptable to many, who have never perused the enlarged accounts contained in our historians and biographers, I have presumed, in continuation of my former paper on this subject, to send you a few memorials of two of those heroes who suffered in the cause of protestantism.

**SIR JOHN OLDCASTLE.**—Among the numerous disciples and successors of the immortal Wiclif, there was none more remarkable for learning and piety than Sir John Oldcastle, Lord Cobham, who was descended of an ancient and honourable family in Kent, and who had been distinguished in the wars of Henry IVth, and his predecessors, as a courageous and skilful soldier. His open and avowed opposition to the superstition of the prelates and monks, had ex-

cited the hatred of that malicious and designing race; and in the first year of the reign of Henry the Vth, he was complained of by some of their party to the King. The King cited Sir John to a personal interview, wherein he charged him with the accusations of his enemies, and received from him attestations of his loyalty; but at the same time a rejection of all the authority of the Pope and prelates, avowing that he owed them no service, for that by the Scriptures he knew the Pope to be Antichrist. This confession was sufficient to expose him to the indignation of Henry, whose intended designs upon France rendered it expedient for him to court the clergy, who alone possessed the power to authorize his claim, and levy the sums necessary for so great an attempt; and he accordingly dismissed Sir John without deigning to talk any farther with him, leaving him exposed to the resentment of an infuriated priesthood. He was accordingly soon after cited by Arundel, Archbishop of Canterbury, but not appearing before him, was pronounced contumacious. Sir John, however, presented to the King a confession of his faith in the doctrines of Christianity, but which was not received, and on the 23d September, 1413, he was committed to the Tower, and shortly after examined by a convocation of bishops, to whom he tendered his opinions upon the principal points on which he was accused, but which, as may be expected, did not prove satisfactory. While in the tower his enemies endeavoured to persuade him to sign a paper, which purported to contain the orthodox creed, but which tended to support the dogmas of transubstantiation, the necessity of auricular confession, the authority of the Pope, and the utility and merit of pilgrimages. This Sir John refused to sign, and being



again convened before this pretended holy consistory, he was told by the Archbishop that he was cursed, and that he ought to apply for absolution. Sir John replied to the Archbishop by telling him that God had pronounced, in his prophet Malachi, *Maledicam benedictionibus vestris*. (I will curse your blessings). The knight then kneeling down on the pavement, and lifting his hands in the attitude of adoration, exclaimed, "I here confess me unto thee, my eternal living God, that in my past youth I offended thee most grievously, in pride, wrath, and gluttony, covetousness, and lechery, and many men have I hurt in my anger, and done many horrible sins, for which, good Lord, I ask thee mercy." Then addressing the people who were assembled, he said, "Behold, good people, for the breaking of God's law, and his great commandments, they never yet cursed me, but for their own laws and traditions most cruelly do they handle me, and other men." With regard to his belief, on which he was again questioned by the prelates, he replied, "I believe truly and faithfully the universal laws of God; I believe that all is true which is contained in the Holy Scriptures of the Bible.—Rome is the very nest of Antichrist, and out of that nest come all the disciples of him; the Pope is the head, the prelates, priests, and monks are the body; and these pil'd friars are the tail." In conclusion he was condemned to be delivered to the secular power for execution, as a most pernicious, detestable, and obstinate heretic, and in consequence conveyed again to the Tower. His enemies were, however, prevented from pursuing their designs for some time, by the escape which Sir John effected from his prison, after which he retired to Wales, and there remained concealed for about four years. In the mean

time the Lollards, or followers of Wiclif, were persecuted in the most inhuman manner, and denounced to be traitors to the state, as well as heretics from the church, and put to death under the false charge of rebellion, contrived by the adherents of the popish power. Among the many followers of Wiclif, who perished by this truly hierarchical policy, was Sir Roger Acton. A proclamation was issued, in the mean time, offering a thousand marks for Oldcastle's apprehension, but his principles were so much esteemed by the generality of our countrymen, that there were few that attended to its contents. But Sir John was at length seized by Lord Powis, and sent to London, where, having been outlawed for the alledged crime of abetting and contriving the rebellion, that his enemies had lately fabricated for the ruin of his cause, he was put to death by the double mode of hanging and burning at the same time. The papists have endeavoured to convict him of rebellion, but there is the most incontrovertible evidence that this attempt originated entirely in their detestation of the principles of the Gospel, which he so nobly and courageously pleaded. Those who will refer to Fox's Martyrology, or Care's Weekly Pacquet, will find a complete refutation of these calumnious charges. This great man became, in after ages, the jest of the wits and dramatists, under the character of a bully. Shakespear, in his play of Henry the IVth, had originally introduced him with a view to stigmatize his memory;—but Queen Elizabeth insisted on his altering the name, and he in consequence changed it to Sir John Falstaff. Dr. Fuller, in his Church History of Britain, alludes to this circumstance, where he says, "*Stage poets have themselves been very bold with, and others very merry at, the memory of Sir John Old-*

*castle, whom they have fancied a boon companion, a jovial royster, and yet a coward to boot, contrary to the credit of all chronicles, owning him a martial man of merit. The best is, Sir John Falstaff hath relieved the memory of Sir John Oldcastle, and of late is substituted buffoon in his place; but it matters as little what petulant poets, as what malicious papists have written against him."*

JOHN FRITH.—This learned and godly man was born at Westerham, in Kent, and was educated at the Universities. He was first instructed in the doctrines of the reformers by that eminent man William Tindal, whose life was given in our first volume; and by his profession of those doctrines subjected himself to severe prosecutions during his residence at Oxford. In 1528 he left England, and was much strengthened in his belief of the Gospel, by his acquaintance with the German and French reformers. Returning to England in 1530, he was apprehended at Reading in Berks, for a vagabond, and confined in the stocks, where he was in danger of perishing with hunger, until he inquired for the schoolmaster of the town, who perceiving that Mr. Frith was well acquainted with the Latin and Greek classics, effected his release, and relieved his necessities. After this he went to London, where he was in continual danger of apprehension, by the commands of Sir Thomas More, who, though so learned and eminent a man, was a bitter enemy to the adherents of the reformation. Sir Thomas had particular reasons that induced him to be vigilant in seizing Mr. Frith, as one of his own publications in defence of the Church of Rome had been refuted by him. The origin of this controversy was as follows: Mr. Fish, of Gray's Inn, had written a work entitled *the Supplication of the Beggars*, against the system of mendicancy carried on by

the Romish friars, which was much admired by the scholars of the time, and favoured even by Henry the Eighth. This was replied to by Sir Thomas in the *Supplication of the Souls in purgatory*, in which he defended the friars on the ground of their exertions for the souls of those in purgatory. Mr. Frith answered Sir Thomas, by a refutation of purgatory, and showing that it had its existence only in the minds of those who had forsaken the doctrine of scripture, and embraced the follies and superstitions of Rome. This was an offence that could not be forgiven, and his enemies used every means to discover his concealment, and bring him to punishment. An opportunity soon offered, by the treachery of a professed friend to the Gospel, who procured a copy of a proposition, written by Mr. Frith against the popish fable of transubstantiation, and carried it, together with the account of Mr. Frith's dwelling, to the Chancellor, by whose orders he was immediately seized and sent to the Tower; there he was examined several times, and in one instance by an assembly of bishops, convened in Paul's cathedral, where Mr. Frith openly defended his opinions, and subscribed them in the following sentence: "*Ego Frithus ita sentio, et quemadmodum sentio, ita dixi, scripsi, asserui, et affirmavi.*" I Frith judge so, and as I judge, so I have said, written, asserted, and affirmed." On this he was pronounced incorrigible, and condemned to the fire. Accordingly, on the 4th of July 1533, he suffered in Smithfield for those doctrines that he had espoused; and manifested, in the extremity of his anguish, that he was supported by the author of those doctrines. A priest of the name of Cook having admonished the people that they should no more pray for the heretics than for dogs, Mr. Frith exclaimed, "I pray the Lord may

forgive him." Mr. Frith was only 26 years of age when he suffered. His conduct had so gained the affections of two servants of the Archbishop, who were commissioned to conduct him to one of the examinations that he endured, previous to his condemnation, that they had concerted a plan for his escape, but he refused to effect it, fearing that by so doing he should dishonour the Gospel of Christ.

Bale says, that Frith "was a polished scholar, as well as master of the learned languages." And Fox assures us, that Cranmer took many of his arguments in his work on the Sacrament from Frith's writings, and that the Archbishop valued Frith's books more than he did those of any other writer. Martin Marprelate asserts, in his *Theses Martinianæ*, that the doctrine of Tindal, Barnes, and Frith, was inimical to the existence of Bishops in the church of Christ, and we may, therefore, justly claim these great men as anti-episcopalians, though they lived before the formation of any regular church in this country; and, in fact, all the English reformers in the time of Henry the VIII. embraced the opinions of Calvin on church-government, as well as on doctrinal points, and were, as far as their minds were made up on this question, of the Presbyterian persuasion. Mr. Frith's works were printed in one folio volume, in 1573.

MILES.

ON REQUISITES TO THE LORD'S SUPPER, IN REPLY TO MR. GREATHEED.

*See Cong. Mag. for May 1821.*

(To the Editors.)

SINCE your esteemed correspondent, Mr. Greatheed, has again brought before the public what I cannot but deem his very pernicious opinions, upon admission to the Lord's supper, and you have

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declined officially defending the decision you pronounced upon them, in your review of Mr. Moorhouse's production, perhaps you will not be unwilling to allow a stranger, both to Mr. M. and Mr. G., the liberty of presenting to your readers, some few strictures on the principles and reasonings of Mr. Greatheed's last communication. He has there challenged the whole Congregational Pædobaptist body, to vindicate their conduct, in requiring of candidates for the Lord's supper, reasonable proofs of genuine conversion; and, as one of that body, I stand forth to accept his challenge, and to join issue with him, upon a subject which we both believe to be of no ordinary moment. I shall first examine the premises on which Mr. G. grounds his inference, and then attempt to show the inconsistency of the inference itself with the whole scope of the New Testament Scriptures, and the pernicious consequences which have uniformly flowed from its practical adoption.

Your learned correspondent distributes his PREMISES into eight particulars, Cong. Mag. May, page 243. "1. All adult persons, baptized by apostles or disciples of Christ, were admitted to the Lord's Supper!" This sentence may be understood either as stating a *fact*, or a *principle*. I shall examine it under both these aspects. Considering it as a *fact*, I conceive he has assumed what he may very safely be challenged to prove; and what your readers may think is rendered doubtful, if not wholly disproved, by the following considerations. John baptized all that came unto him; "Jerusalem, and all Judea, and all the region round about Jordan." Matt. iii. 5. But the disciples of Jesus "made and baptized more disciples than John." John iv. 1, 2. We have no evidence that this immense multitude, or any considerable proportion of

them, were ever admitted to the sacred supper. Certainly they were not by Christ himself, when he instituted that rite, and Mr. G. can produce no evidence that they were subsequently. Let us now examine this statement as a *principle*; for Mr. G. may say, I mean by it, that the disciples and apostles *would* have admitted all the baptized to their fellowship; that baptism was the actual ground on which their subsequent admission to the fellowship of the church was understood to rest. Under this aspect Mr. G.'s statement, may be shown to be, as in the former case, altogether erroneous. He is challenged to produce a single passage from the New Testament, which will warrant the conclusion, that there was understood to be any necessary connexion between admission to the Lord's supper, and the rite of baptism. The ground of claim to the supper was never rested upon the *fact* of baptism, but upon the supposed possession of that *spiritual regeneration* of which baptism was but the sign; and wherever that which the sign represented, was found, or supposed to be wanting, the subject was treated as one unbaptized, or as a *heathen man and a publican*. This is proved in the case of two individuals who had all the claim that baptism can confer, but were refused the fellowship of the church, because, in the one case, sinister ends were detected, and in the other, *sufficient proof of sincerity* had not been afforded. Simon Magus was baptized, but was not admitted to the Lord's table, because the qualification for the latter rite was not merely previous baptism, but having "*the heart right in the sight of God*." Saul, immediately after his conversion, was baptized by Ananias, but was refused communion with the disciples at Jerusalem, because they had not sufficient proof of his conversion, until Barnabas related to

them "how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Acts ix. 26, 27. Though the apostles and disciples at Jerusalem erred in their judgment of Saul, the fact is clearly proved which overthrows all Mr. G.'s reasoning, that they did assume a right of judging of the sincerity or insincerity of professed disciples; and that they would not have admitted any one, whose sound and thorough conversion they had reason to doubt. This is, I conceive, a sufficient proof that they did not consider baptism, though then an infinitely stronger test of sincerity than now, as conferring any ground of claim to the Lord's Supper, where that spiritual regeneration, which baptism only taught figuratively, was known or supposed to be absent. Now had your correspondent's first proposition been true in any sense,—had it been capable of proof as a *fact*, or of illustration as a *principle*, still it would have been insufficient for his purpose; because, in either case, it would have been as compatible with the hypothesis of his opponents, as with his own. It would only have remained for us to allege—if all the baptized were *actually* admitted to the supper, or would have been, it was because, their baptism afforded a satisfactory proof of their genuine faith in Christ; a purpose which baptism can never serve in the case of those adults who have been baptized in infancy. In the statement, therefore, of his first proposition, Mr. G. appears to me to have mistaken mere *sequence* for *necessary connexion*. It is essential to the completeness of the chain of propositions he has endeavoured to form, that there should exist such a necessary connexion between the two Christian rites, so closely united in his first proposition. If I have succeeded in dissolving this

primary link of his reasoning, by showing that admission to the supper, was never rested on the mere *fact* of baptism, but on the reality it represented, and that where that reality was wanting, baptism became a nullity, the whole of his theory falls to the ground.

Mr. G. proceeds, "2. All who gladly received their word were baptized." Certainly, and baptized in consequence of receiving the word gladly, which was a proof of their faith, and all the proof which in the case of the most sincere converts, could, at the moment, be obtained. There was a close connexion between their receiving the word gladly and baptism; such a connexion, indeed, as Mr. G. has laboured in vain to establish between baptism and the Lord's supper. His third proposition is, "that to receive the Gospel with gladness or joy, is not a proof of spiritual regeneration." This is true, only upon the supposition that he means the *complete proof*, or an *infallible proof*. It is not true if he means to say, that it is *no part* of the proof. It was received by the apostles and disciples of Christ as all the evidence the circumstances of the converts allowed. It was surely considered as the incipient proof of such regeneration, and, as such, trusted until the future conduct of the professor proved him insincere. When the eunuch said, "What doth hinder me to be baptized?" Philip replied, "if thou believest with all thy heart, thou mayest." This is certainly evidence, that he would not have baptized him, had he suspected the sincerity, or the spirituality of his faith. Would Mr. G. venture to affirm, that the apostles would have baptized any adults in whom they saw *no evidence* of a change of heart? Their hope evidently was, that all whom they baptized were sincere believers. They treat them as

such; but to have done so without any evidence at all of spiritual regeneration, would have been the extreme of absurdity. When Mr. G. affirms, that receiving the word gladly is not a proof of spiritual regeneration, he surely forgets that *that* would be a strange kind of *spiritual regeneration*, in which this glad reception of the Gospel should be lacking. Though a part of a thing is not the whole, yet the remainder wanting that part, would still be itself but a part. In constructive evidence each proof being taken apart, might be called *no proof*; because not a perfect, or satisfactory one: yet when all the parts of such evidence are viewed together, they are denominated the complete evidence; and every one of the considerations, admitted into the body of such evidence, is properly called a *proof*, or a part of the proofs, though in Mr. G.'s language, every one such part should be called *no proof*, because not complete in itself. We ordinarily derive our proofs of moral truths, in this way; and Mr. G. has attempted to form a series of such proofs, but, according to his own phraseology, each of these considerations, taken separately, is not a *proof*; and, perhaps, your readers will not be indisposed to acquiesce in the conclusion to which this use of Mr. G.'s logic leads them. If of each of the parts of a complex proof, Mr. G.'s affirmation be correct, that it is no proof; your readers may wish to be informed how the multiplication of these *negatives* could ever create a *positive*. Instead of saying that "to receive the word gladly is *not* a proof of spiritual regeneration," I think it would have been more consistent with reason, and with scripture, to say, on the contrary, that it is a proof, *the very first*, in the chain, as essential as any other, and that without which no other could be satisfactory. Mr. G.



endeavours to fortify his assertion with scriptural authority, and refers to no less than three places in the New Testament, but without informing his reader that his three references are to the same thing in three evangelists, viz. that class of hearers who received the word gladly, but brought no fruit to perfection — represented in the parable of the sower by the *stony ground*. But even this solitary case yields his argument no support; for the fair comment upon the stony ground hearers, is, not that they gave *no proof* at all of their faith; for it is said of them, "*they endured for a while*," but that they did not mature the proof, by enduring to the end.

We now come, in Mr. G.'s enumeration of his *premises*, to his *fourth*. But this appears to be no additional argument; it is merely an inference drawn from the preceding propositions: its fate, as well as that of the one that follows, is involved with the three first, and with them it must stand or fall. It is, "The apostles, therefore, received adult persons to the Lord's Supper, without proof of such a change." His fifth proposition is a sort of *rider* to this, "That they would not defer the admission of persons baptized in infancy, till they should furnish proof of their spiritual regeneration." This conclusion, which is intended to be founded upon the fourth, is drawn with only half the comprehension that might be given to it; for if the previous steps of his reasoning are correct, then the claim to the Lord's Supper arises from the *fact* of baptism, *irrespective* of sound conversion; and his premises, as hitherto stated, if they warrant this inference at all, warrant it upon the ground of *all* the baptized being admitted to the Lord's Supper. He might, therefore, just as well have inferred that all the baptized, whether children or adults, were admitted to the Lord's Supper: for the whole of his rea-

soning is calculated, and, I presume, designed to show, that there was no connexion between regeneration and admission to the Lord's Supper, but that there was such a connexion between baptism and the supper.

He says, sixthly, "Christians of the third century administered the Lord's Supper to little children," and quotes Cyprian to prove it; but this particular has no bearing upon his argument by itself, and he might as well have told us, that the Christians of that century observed Easter. He, therefore, proceeds to a *seventh* proposition, which is a comment upon the sixth. Here he says, "This I regard as a corruption of the apostolic practice," and then adds his reason. Unfortunately, this reason tends not to show that this observance had any foundation in apostolic practice, but simply that Mr. G. *regards* such a practice as wrong. What Mr. G. may *regard* in this gross corruption, as founded in apostolic practice, is of very little moment to your readers, unless he can *prove*, that the foundation, out of which it arose, really existed in the apostolic practice. He has here fallen into the error of stating a mere opinion for an argument. In opposition, therefore, to both his sixth and seventh propositions, I would ask, what trace can be found in the administration of the Lord's Supper, by professors of the third century, to unconscious and passive beings of the apostolic practice of restricting that rite to the holy brotherhood of true saints. He may, on the innumerable other corruptions of that third century, ground equally sagacious inferences; because he may regard all of them as having some foundation in apostolic practice: but others, not altogether ignorant of the history of that century, may have as good ground, and probably your readers may think, still better, for tracing the corruption in question, together with innumerable

others, of the same class, to that lingering attachment to Jewish rites and ceremonies, which prevailed among many Christian converts from the very age of the apostles; and which, in the second and third centuries, proved the prolific source of corruption and contention. The administering the Lord's Supper to infants, had a much more striking analogy to the Jewish custom of admitting their children to the Paschal feast, than to any thing recorded of apostolic practice, within the whole compass of the New Testament. But why Mr. G. should appeal to the authority of the third century, and to one of the grossest corruptions, which arose in that century, and in which little else is to be traced but the folly and ignorance of those who patronized it, or why he should expect that this argument should have any weight in a controversy with Protestant Dissenters, who profess to rest wholly on inspired authority, I am utterly at a loss to conjecture: and I think your readers will infer with me, that the total absence, in the sacred record, of any proof, that the baptized children of believers, on the bare profession of their faith, were admitted to the sacred supper, renders it necessary that we should ascribe the corruption in question, to a totally different source from that to which it is assigned by Mr. G.

We have now advanced to the eighth of his *premises*. But instead of finding it an additional argument, it proves to be only a new statement of the main *conclusion*, which he draws from the seven preceding, and which is the very thing to be proved. It is thus expressed, "I conclude, therefore, as above, concerning the admission of baptized children to the Lord's Supper, during the apostolic age." These EIGHT ARGUMENTS which look so formidable on your page, marshalled as they are in close numerical order, are introduced

by the following promising sentences: "I apprehend that as soon as baptized children discovered capacity for apprehending that Jesus Christ is the Son of God, and that he died for sinners, on their declaration of such a belief they would likewise be admitted to the *Lord's Supper*. The PREMISES from which I drew this inference are the following." Then follow the eight remarkable propositions which I have examined. Out of these premises, as preceded by the inference they were intended to support, the reader may see, by comparing the *eighth* with the above introductory sentence, that it is but an abbreviated and less accurate enunciation of that very inference;—the seventh is his own invalidation of the sixth;—which sixth is an impertinent reference to a disallowed authority;—the fifth is no distinct argument, or ground of argument; but is a corollary from the four preceding propositions, and simply states that *if* the apostles admitted baptized adults without proof of spiritual regeneration, they would act consistently, and on the same ground admit baptized children when they came to years of understanding. Why it should be limited to years of understanding the *premises* do not state. This *fifth*, therefore, evidently depends upon the validity of the four preceding premises. The long line of Mr. G.'s arguments is, therefore, now reduced to *four solitary propositions*. Of these the *fourth* is nothing but the main point to be proved, and should honestly be no part of the premises; for could this grand inference be legitimately drawn, in the case of one adult, it might be also in the case of all. As, therefore, this fourth proposition is the *grand inference* which Mr. G. wishes to establish, it ought certainly not to have been enumerated in the list of his *premises*; and we are, therefore, under the necessity of setting

it aside, in connexion with the fifth, as comprehended in the statement previously given, of the *inference* he intended to support by the eight *premises* he was about to enumerate. And he must excuse me for saying, that, little did I expect to find that very inference repeated no less than three times among the eight premises, which ought all to have been distinct grounds of reasoning, and not bare repetitions of the thing to be proved. We are under the necessity then, of reducing his ground to the three first propositions; and these, as I have observed, are constituted *sylogistically*; his fourth and fifth forming the conclusion of his syllogism. Thus;—

All baptized adults were admitted to the Lord's Supper.

All who gladly received the word were baptized.

But to receive the word with gladness, is not a proof of spiritual regeneration.

*Ergo*, those who were admitted to the Lord's Supper, were so admitted without proof of spiritual regeneration.

For the sake of a little variety in the mode of exposing this argument, I submit the following strict imitation of Mr. G.'s syllogism:

All baptized adults were admitted to the Lord's Supper.

All who gladly received the word were baptized.

But to receive the word gladly is not a proof of morality.—Matt. xiii. 20, 21; Mark iv. 16, 17; Luke vii. 13.

*Ergo*, those who were admitted to the Lord's Supper were so admitted *without proof of their morality*.

This application of Mr. G.'s logic would, I am assured, be as incompatible with his views as with your's. It is evident, therefore, that these propositions, which were designed to stand together, in all the symmetry and strength of a regular syllogism, have not been sufficiently

examined by your learned friend; and if I may be permitted to point out the latent error of his whole reasoning, it consists in what the logicians denominate—drawing a *positive* conclusion from premises, one of which is *negative*. It is possible, therefore, he may yet find that he has drawn an illogical conclusion, even if his premises were true; and that these are all questionable, if not demonstrably false, I have attempted to prove in the former part of this letter.

But I proposed to show that Mr. G.'s hypothesis, of the admission of unregenerate persons to the Lord's Supper, is inconsistent with apostolic practice, and would be attended with the same pernicious consequences in our churches as have always followed its practical adoption. It is inconsistent with the apostolic practice to suppose, that they admitted unregenerate persons to the Lord's Supper, not by *mistake*, or *oversight*, but *intentionally*; that is, without using rational means to ascertain the fact. For Mr. G. insists that they made no examination into the proofs of spiritual regeneration. If so, the first Christians could have had no confidence in one another, as regenerate persons; and just as little love to each other as true disciples of Christ. But the very opposite of this was the fact. The main principle upon which they associated was that of *separation*, upon the ground of a true and sincere faith. This principle is strikingly illustrated in the case of Simon Magus, who was rejected because his heart was not deemed right in the sight of God; and in the case of Saul, though a sincere, and baptized believer, because the church at Jerusalem had not received satisfactory evidence that he was a chosen vessel. Will Mr. G. say that they would have received any individual, whose profession of faith, they had reason to believe,

was allied with an unregenerate heart? Will he take the necessary converse of his proposition, and affirm that they would have accepted into their fellowship, those of whom they conscientiously believed, that they were yet in the gall of bitterness, and in the bonds of iniquity? Has he overlooked the case of those of whom Jude says, they had *crept in unawares*? Surely Mr. G. forgets that the apostles speak of the churches as being *all born of God, a spiritual house, a royal priesthood, chosen in Christ Jesus, dearly beloved, the flock of Christ, the heirs of God, and joint heirs with Christ*; as *all made to drink into one spirit, as begotten again to an inheritance incorruptible, and undefiled, and as all the children of God through faith, as members every one, one of another, and all constituting that perfect and pure spiritual body, of which Jesus is not ashamed to be called the head.* These, with innumerable other expressions, addressed to those visible churches, appear to me to be utterly irreconcilable with the hypothesis under consideration. They clearly show that of such, and such only, ought Christian churches to be composed, and that, however, hypocrites and formalists may insinuate themselves into the fellowship of the brethren, they ought not to be admitted by principle, or by a door opened purposely for them, which would inevitably be the case, were Mr. G.'s latitudinarian notion adopted. The discipline enjoined upon the early churches, is such as supposes all their members to be spiritual men; all others, when detected, were to be excluded; for only such could observe the commands of Christ and his apostles. It could not be the duty of unregenerate men to assume a profession which would have been insincere, nor could it possibly have been the duty of the Christian brethren, to receive into the holy fellowship of love, those whom

they had reason to believe were either self-deceived, or deceiving.

Let your readers but imagine that the hypothesis of our excellent friend were adopted by all the congregational churches of England—what an extraordinary revolution would a few years suffice to effect in these now flourishing bodies! Let it be supposed, that all the merely nominal professors in these congregations, are admitted into the full rights of the people of God; that, retaining the present popular mode of congregational government, all these persons are to take a share in church discipline, the election of ministers and deacons, and all the spiritual affairs belonging to a Christian society; and that these nominal professors continue, as at present, in most places, a large majority. The first step would be to discountenance and repress the spirituality of the regenerate part of the church. They would effectually resist the strict enforcement of Christian discipline. They could readily abolish such meetings as tended to cherish and bring into prominence the spiritual mindedness and devotion of the truly regenerate. Nor would they long be content to listen to that minister, who should consider it his duty distinctly to state and enforce, the difference between real and nominal Christianity,—a doctrine which would inevitably deny to them the character of heirs of God, while at the same time they were in every respect identified with the body of Christ. In such a church there could be no safeguard to the ministry itself; and it would be the height of absurdity to suppose, that, with a commanding majority, they could not soon obtain a man to their mind. If your readers will examine this remark, they will find that the only guarantee for an Evangelical and pious ministry, is to be found in the purity of Christian churches; and I do not hesitate to say, that the extinction of a faithful ministry

would be the inevitable and speedy result of the adoption of Mr. G's views by congregationalists. This is not mere speculation, but is supported by existing facts. The descendants of the Nonconformists retained, in the Presbyterian churches of England, as a kind of birthright, the stations occupied by their fathers. A strict education, and a formal profession, took the place of sterling piety; and claimed the privileges of the sons of God. They soon gained the upper hand of the truly regenerate, and then found it no difficult task to substitute, for the sound doctrines and faithful ministry of their forefathers, a system which cannot be otherwise described, than as a burlesque upon Christianity.

It was my intention to have offered a few strictures upon those parts of your correspondent's letter, which are principally directed against his junior antagonist's work; but I fear I have already exceeded the limits I ought to have observed: yet, I cannot but notice his very uncandid and unphilosophical remarks upon that part of Mr. Moorhouse's performance, which relates to the human passions, as the proper seat of religion. Mr. G. seems here uniformly to understand by the word *passions*, the sensual passions, which is the very worst sense he could attribute to Mr. M's use of the term. If, by human passions, he had chosen to understand, the "affections of human nature," he might have found less reason to chastise his young opponent. Is it in the mere enlargement of knowledge, or elevation of intellect, that our sanctification consists? In what do the Scriptures place the loss of the image of God, but in the defect of that moral purity, which belongs not to bare intellect, but to the will and to the affections? May not every reader of Mr. G's letter ask him to show the place of Scripture in which God is said to be intellect, or thought, or power,

and may we not remind him, that it is neither by a figure of speech, nor in accommodation to human weakness, that God is said to be love? I am less concerned to enlarge upon this point, as the whole of Mr. G's efforts to degrade that part of our sanctified nature, the affections, in which with Mr. M., I conceive, holy men most resemble their maker, is so unphilosophical and unscriptural, as to enable all your readers to furnish an instantaneous reply.

I must now conclude this extended epistle, which I do with entreating your valued correspondent, if he shall think that I have in any thing misrepresented him, or treated his opinions with less respect than he may suppose them entitled to, that he will not impute this to any want of esteem for his character, or wish to evade the force of his arguments, but to my attachment to those important and sacred principles of Christian fellowship which he has endeavoured to invalidate.

BEEZHARY.

#### MORSELS OF CRITICISM.—No. IV.

Ephesians ii. 1. *Kai emas outas nekrous*.—"And you who were dead." This elliptical expression has been variously supplied and connected. Our translators borrow from the fifth verse, and render "You who were dead *hath he quickened*." But it is very unusual to bring a supplement from a distant subsequent verse. Macknight supplies and renders it, "*You he hath filled who were dead*." But this is an unnatural phraseology. Sir Norton Knatchbull proposes to read the words from "believe," in the 19th ver. of the 2d chapter, in a parenthesis, and to make *uc* govern *emas*, us, in the 19th ver. and *umas* you, in the 1st ver. Thus, "And what is the exceeding greatness of his power toward us who believe ( ) and toward you who were dead in trespasses and sins." By the former expression he understands the Jews, by the latter the Gentiles.



## POETRY.

## THE MESSIAH.—CANTO I.

*From the German of Klopstock.**(Continued from p. 302.)*

Gon on his angel look'd; who knelt in lowly devotion  
 While, (unto twice the time in which a prostrate cherub  
 Solemnly might pronounce the awful name of Jehovah.)  
 With that look of grace indulg'd: then hasten'd the brightest  
 Eldest born of the Seraphim towa'rd the throne to conduct him;  
 By God nam'd the Elect; by heaven Eloa; the highest  
 Spirit whom Deity form'd; the next to the uncreated.  
 More sublime one thought of God's elected Eloa  
 Than the whole soul of man, when most unearthly its soaring  
 Tow'rd its immortal scope of intellectual greatness. 290  
 Fairer his swiftly circling glance than morning of spring-tide;  
 Lovelier than the stars when first, in 'the eye of their maker,  
 Full of nascent beauty and light they shot thro' the heavens  
 To that first created mind the crimson of morning  
 Yielded a pure ethereal frame; a heaven of vapour  
 Flow'd around; but God the new made creature uplifted  
 From those clouds, and bless'd, and said, 'behold thy Creator.'  
 Then the spirit at once receiv'd that glorious vision—  
 Gaz'd in rapture—and stood—and fill'd with new inspiration 300  
 Gaz'd once more—and sank—o'erwhelm'd in divine effulgence.  
 Yet, at length he spake, unbosoming to the Eternal  
 All that tide of thought, and high exuberant feeling,  
 Which in his mighty heart upsprang. The worlds will expire  
 And from ruin revive, and many a century farther  
 Into eternity roll, ere yet the loftiest Christian  
 Feels what Eloa felt.—And now this first of the seraphs  
 Midst unwonted radiance borne, in glory descended  
 That he might bring the Savior's envoy thence to the altar  
 Of his atoning Lord. Though distant, soon he distinguish'd 310  
 Gabriel; all his soul in warm delight overflowing  
 To rejoin that spirit with whom erewhile he had travers'd  
 Every sphere of the works of God, and every order  
 Of his creatures seen, and wrought more lofty achievements  
 Than all mortal power and skill combin'd could accomplish.  
 So in their meeting now shone forth the fervor of friendship;  
 For in all haste, with open arms and cordial glances  
 Each bright seraph approach'd, and both with extasy trembled  
 In their embrace.—Thus, (tremblingly thus,) two virtuous brothers 320  
 Who like heroes both have courted death for their country,  
 Each with patriot wounds adorn'd, meet after their exploits,  
 And with ardor embrace before an illustrious parent.  
 — God the seraphs beheld and blest, as soaring together,  
 Brighter for that united love, to his heavenly dwelling  
 They drew near, and reach'd at length the Holy of Holies.  
 — On a celestial mount, fast by the glory of Godhead,  
 Rest the shades of 'that holiest place; with sacred darkness  
 Veiling from angel eyes its pure interior splendor.  
 Yet not seldom a bolt divine, all powerful, instant,  
 Parts the shadowy veil in sight of admiring heaven, 330  
 And the heaven adores. Thus now, within the inclosure  
 Of that Holiest Place, the mediatorial altar  
 Sudden, like a mount, to the eye of Gabriel open'd,  
 Cloudless. He beheld, and in festal beauty approaching,  
 Priest-like bare two golden bowls, with fragrant incense

Fill'd; then thoughtfully paus'd before the altar of mercy.  
 Near him Eloa stood, and drew celestial tones forth  
 From his harp, to attune the incense-offering seraph  
 For exalted prayer. He heard, and in holier ardor  
 At that strain his spirit arose; as the ocean's bosom  
 Heaves, when Jehovah's voice is in the billowy tempest.  
 —Gabriel look'd on God;—then sang with powerful sweetness:  
 And the eternal Father hears; heaven, oh Mediator,  
 Hears thy atoning pray'r:—God's self the offering kindled;  
 And the rich cloud of holiest incense, stilly upwreathing;  
 With that atoning pray'r, soar'd, like a heaven of vapor  
 Tow'ard the throne.—Till then, the awful eye of Jehovah  
 Had upon earth been fix'd, in that mysterious converse  
 With the eternal Son, "involving glory unhop'd for,  
 "E'en to immortals dark; the depths of all which hereafter  
 "Should to creation's bounds exalt the divine redemption."  
 But now again his awful glance the heaven pervaded,  
 Which in adoring stillness met that vision of Godhead,  
 All awaiting the voice divine. The heavenly cedars  
 Wav'd not:—upon celestial shores their ocean slumber'd:—  
 While God's living wind, with outstretch'd pinions, moveless,  
 Twixt the adamantine heights, the voice of Deity waited.  
 Tempests swept the holiest place: yet Deity spake not.—  
 Sacred tempests were but his heralds, and as the thunder  
 Ceas'd, their Sovereign now to the joyful eye of the blessed  
 All that sanctuary disclos'd; preparing his angels  
 For the unmeasur'd thoughts which thence Omniscience utters.  
 At that sight the cherub Urim, deep in abstractions  
 Of adoring thought, (the eternal spirit's attendant  
 Urim,) to Eloa turn'd, and ask'd, 'what beholdest thou  
 Seraph Eloa?' to whom the seraph slowly advancing  
 Spake: "I see, on pillars of gold, labyrinthine tablets  
 Full of prescience: books of life, which ope to the breathing  
 Of those mighty winds; the names of future Christians,  
 New and exalted names of immortality, shewing  
 How the scrolls of judgment there, (like martial standards  
 Of the seraphim) opening wave. Oh vision of anguish  
 For fallen spirits, against their Lord so basely rebellious!  
 See how God his glory unveils! In sacred stillness  
 Glimmer those lamps in silvery clouds, (by thousands of thousands  
 Glimmer,) and picture forth the assemblies of the redeemed:  
 —Count, my Urim, the sacred host!" — "The worlds, oh Eloa,  
 (Answer'd the cherub,) or lofty deeds and joys of the angels  
 We can count: but not the fruits of the heavenly ransom  
 And of eternal love." — Then Eloa cried, "I behold it! —  
 His dread judgment seat! — How terrible art thou Messiah! —  
 Judge of the earth! How glows thine high and holy tribunal,  
 Arm'd with far destroying fires! The vehement storm-wind  
 Lifts it above the murky cloud! Oh spare, thou anointed,  
 Spare, thou Judge of the earth, thy bolts of death everlasting!"  
 — Thus they spake. — But now, announc'd by sevenfold thunders,  
 From that hallow'd gloom thus flow'd the voice of Jehovah.  
 "God is love: was love before the being of creatures:  
 When He made the worlds, still love: throughout the fulfilment  
 Of his deepest loftiest work the same, and far ever.  
 Yet through the death of the Son ye must the Judge of creation  
 Fully know, and with other prayer invoke the Tremendous!  
 Did not his arm who judgeth uphold you then, at the aspect  
 Of that awful death ye must perish; for, ye are finite!" —  
 — Thus the God of redemption ceas'd: while mute adoration  
 Folded her hallow'd hands. — The Almighty look'd on Eloa,  
 And the seraph, who read the speaking glance of his Maker,  
 Turning to the heavenly hosts, this mandate imparted.  
 — Look ye elected Just, ye sainted children of Godhead  
 Look on your Parent! learn his heart! for ye were the objects  
 Of his love, when grace devis'd the "ransom for many:"  
 And yourselves full long have thirsted (God will attest it)

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To behold the days of joy;—the holy Messiah!  
 —Be ye blest ye children of God, ye born of the Spirit!  
 Triumph, children! ye see your Parent, Being of beings,  
 Him the First and the Last, whose mercy endureth for ever!—  
 He, the Eternal, whom no creature mind comprehendeth,  
 God, Jehovah, stoops unto *you* with fatherly kindness!  
 For your sakes this envoy of peace is sent to his altar  
 By the beloved Son. Were you not chosen to witness  
 That vast work of love, they had still in solitude commun'd,  
 Secret, unsearchable still. But now, oh children of mortals,  
 Now shall ye crown your days with bliss with triumph unending;  
 We with *you*! Be it ours to explore the unspeakable circuit  
 Of the grace, and with' far more blest intuitive clearness  
 Into all its mysteries look, than can your Redeemer's  
 Pious weeping friends, in doubt and darkness envelop'd.  
 —Ah! his ruin'd foes! The Almighty's hand hath eras'd them  
 From the records of life;—meanwhile he pours on the ransom'd  
 Light divine; to view no more the blood of atonement  
 With a tearful eye, but henceforth hail its effusion  
 As the stream of eternal life; and soon to be solac'd  
 Here in the arms of endless peace with heaven's refreshings!  
 Seraphim, and ye souls redeem'd, ye fathers of Jesus,  
 Let your festivals now begin; no more to suspend them  
 While the infinite ages roll! Earth's perishing children,  
 Race succeeding race, shall swell your mighty assembly,  
 Till at the last, endued with incorruptible bodies  
 Judg'd, absolv'd, they rise to all the fulness of heaven!  
 Angels around the throne, now haste with' your Sovereign's mandate;  
 Charge the vicegerents of all his universe, that they be ready  
 For this elected mystic day's sublime celebration.  
 And ye saints of human kind, ye fathers of Jesus,  
 (Since from yonder remains of mortality, which in the dust ye\*  
 Left to await a glorious rising, sprang the Messiah  
 He who is God and man,) to you shall also be granted  
 Participation in that vast joy which Deity only  
 Fully feels. Immortal spirits haste to the sun which  
 That redeemed world enlightens. There in the distance,  
 Contemplate your son's, your Savior's, work of atonement.  
 By yon radiant path descend. Through every region  
 Far spread nature smiles renew'd in beauty around you.  
 At this century's close will God, the monarch of ages,  
 A new day of rest, a second holier sabbath  
 Solemnize, more exalted far than that by the chorus  
 Of seraphic hosts proclaim'd, when worlds were completed  
 And creation's festival shone. Ye saw it oh spirits,  
 Saw young nature then with her love-inspiring fairness  
 Grac'd, and all your bright associates, stars of the morning,  
 Bending before their Lord. Yet now shall his holy Messiah,  
 His eternal Son, far loftier wonders accomplish.  
 Haste, to his creatures announce it.—A greater sabbath is sacred  
 Unto that thrice exalted Savior's willing obedience,  
 And God names the day the *eternal covenant's sabbath*.”

\* The translator has lately heard it objected to English (as it might be equally to German) hexameters, that the lines frequently end with monosyllables; which was affirmed to be quite incompatible with dignity and harmony. Probably the objection would be still stronger against such lines as 434, 438, where the monosyllable joins without a pause the succeeding line. The translator is not insensible to the difficulties, or blind to the faults of modern hexameters; but scholars need not be told that such lines occur even in the *Æneid*; and in the *Iliad* more frequently.—Vide *Æn. Lib. i.* 68, 69, 155, 607 *D. a.* 128, 324, 542.

## REVIEW OF BOOKS, &amp;c.

- 1.—*The Importance of Ecclesiastical Establishments. A Sermon, preached on Monday, 29th of January 1821, before the Society incorporated by Royal Charter, for the Benefit of the Sons of the Clergy of the Church of Scotland, and published at their request. By J. Inglis, D.D. Edinburgh; Anderson and Co.*
- 2.—*A Charge delivered at the primary Visitation of Herbert, Lord Bishop of Peterborough.*
- 3.—*Episcopal Innovation, or the Test of Modern Orthodoxy, in Eighty-seven Questions imposed as Articles of Faith upon Candidates for Licenses and Holy Orders, in the Diocese of Peterborough; with a distinct answer to each question, and general reflexions relative to their illegal structure and pernicious tendency. Seeley.*
- 4.—*The Curate's Appeal to the Equity and Christian Principle of the British Legislature, on the arbitrary nature of the Laws, as they are now frequently enforced against them.*
- 5.—*Remarks on the Eighty-seven Questions proposed by the Bishop of Peterborough to Candidates for Holy Orders, and to those in Orders, who apply for a License to a Curacy. By the Rev. J. Wilson, A. M.*
- 6.—*Hard Measure, or Cruel Laws in liberal Times, illustrated in the Sufferings endured, and the Pecuniary Loss sustained by the Rev. G. Bugg, A. B. in three dismissals from his Curacies. Written by himself.*
- 7.—*A Refutation of the Objections advanced by the Rev. Joseph Wilson against the Bishop of Peterborough's Questions.*

WE do not know that there was ever a greater degree of jealousy excited for the dignity, nor a larger measure of zeal displayed in the defence of the Established Church, than at the present day. The fervid imaginations of one class of its devoted sons already see its foundations sapped, and its walls tottering; and are for countermining the besiegers. Others cannot ascend any one of its pulpits, in town or country, but their ears begin to tingle with the words *Calvinist and Puritan*, and they immediately conceive that they see the rabble rushing in at the doors, crying out, *raze it! raze it!* A very large class are in such alarm, from the plots and designs which they have heard are actually fomenting among Dissenters and Quakers, that they suspect the very Bibles themselves, which these persons distribute, of being privy to the treason, or in some mysterious way made accessaries to the grand overthrow which is meditated, and, therefore, most heroically resist the distribution of the Bible, though of the authorized version, unless it be accompanied with a church-spy, to see that it does not corrupt the mind of some poor cottager with disaffection to the church, or become an auxiliary to the Methodist preachers which now haunt almost every village. Indeed, from Canterbury to Cumberland, the whole kingdom rings with the ecclesiastical tocsin. There has been such an inroad made upon ancient institutions—such a general defection of the people from the good old ways—such a palpable decay of reverence for their episcopal and spiritual guides, that scarce can a bishop, in any part of the kingdom, meet his clergy, without feeling it his duty to

stir up their minds to a sense of the dangers which threaten their order, and, forgetting all other topics of episcopal admonition, can think and speak of nothing but the growth of schism, and decay of church-authority. Yea, scarce can the patrons of a charitable institution call for the services of a dignitary, without being entertained with a prophetic lamentation over the anticipated decay of the church; or should the imagination of the speaker prove less pensive and gloomy, or his nerves remain unshaken in the face of the approaching dangers, he may edify his hearers with a philippic against Calvinists, Dissenters, and the Bible Society; and fill up his peroration with a sublime eulogy upon that venerable establishment, whose splendid rites and imposing paraphernalia are but little regarded by this ungrateful age.

Now in all this outcry and alarm, the point of which is intended to turn exclusively against Dissenters, we complain, not that the danger is exaggerated, for we think there is great peril in the present movements of the Christian world, to all religious monopolies, to all ecclesiastical legerdemain, all bigotry and superstition, all spiritual domination over God's heritage, all claims to infallibility and chartered rights over the souls of men; but we complain of great injustice and dissimulation. Why should those evils be charged wholly upon Dissenters, which the complainants are bringing upon themselves, and to which not a Dissenter in the kingdom can be shown to be even an accessory? And why should the true causes of the danger be concealed, when, to every calm and dispassionate observer, they are so obvious? The Dissenters are sufficiently innocent of any such plots against the church's power; they have no

legislative and no secular means of offence; the only weapons they can employ are the honourable ones of reason and truth. They enjoy and prize their liberties; and occasionally defend them against violence and insult; but are too much, and too well occupied, to allow either of the formation or execution of plots against episcopacy. Nearly the whole of the dangers complained of arise from the conduct of churchmen themselves; much of the alleged contempt excited against the bishops has been produced by their own public conduct in a late unhappy affair; nearly all the grievous secessions from the church, which are said to have taken place, have resulted from the degrading enslavement of its ministers to the civil power; and the controversies which convulse it, are not carried on with Dissenters, but among parties within its own bosom. It must, indeed, be conceded that the general circulation of the Bible, without note or comment, is the reason why its superstitious rites and unscriptural orders of ministers are losing their hold on the reverence and affections of the people; but the schisms among its ministers, the contradictions to all its formularies, daily published and preached, the arbitrary proceedings of some of its bishops, and the extraordinary casuistry of the whole bench in parliament, are the causes which, more than all others, are alienating the people from its worship;—in short, it is what the church has itself done, and is still doing, which creates the dangers with which it is surrounded; and threatens, if not its total overthrow, yet some material modification in its constitution and arrangements.

We have not at present to do with the details of these matters; nor do we wish to detain our readers with the discussion, whether



the founders of the English church were Calvinists, Arminians, or Arians; or whether the thirty-nine articles were designed to ascertain the truth, or to conceal it; whether they were *articles of faith*, or designed to be *articles of peace*, or are become *articles of war*; nor have we any thing to do with the civil legality of the Bishop of Peterborough's NEW ARTICLES. The point far more fundamental, and to our readers much more interesting, is that to which the first of these pamphlets relates, and to the elucidation of which the others introduced into our list will contribute not a little light. It is true, the first of these pamphlets is by a Presbyterian, and all the others by Episcopalians; yet, on the common ground of an establishment, they are all identified. It is, therefore, with a view to illustrate first principles, that we wish these works to be consulted together. It is not necessary that Dissenters should say much in vindication of their departure from the establishment; the state of that establishment itself, will fully justify them; nor that they should set themselves gravely and laboriously to reply to the arguments of their opponents; they will be best met by facts, and most effectually counteracted by exhibiting their utter repugnancy to one another. If there is any weight in experiment, any force in facts, and any tongue in history, then ecclesiastical establishments need no other reproof than that which may be read in the annals of such institutions; and all the pleadings which artful and interested men may urge in their favour, will meet an ample refutation, in the total abortion of all those ends, in the pretence and for the promotion of which they are set up.

Dr. Inglis, after a few introductory sentences, commences his defence of established churches generally, by stating that—

"The laws which have provided for the support and encouragement of a national religion, appear to have been dictated by the same principle in the human mind, which, in the first instance, prompted men to the worship of the divinity; and we accordingly find, that religious establishments, under some form, have been nearly as universal as religion itself."

Now if in this short citation, the reader will make the necessary emendations, and for *the Divinity*, insert *Divinities*, and for *Religion*, in the last clause, substitute *Idolatry*, the Doctor shall then enjoy all the benefit he can possibly derive from the antiquity, universality, and genealogy of the doctrine of establishments. Certainly the human mind is naturally disposed to some notions of superior and invisible agencies, which it represents by images, called gods, and to which it pays a false worship, properly denominated superstition. When it has thus formed its gods to please or to awe it, it seeks the concurrence of others, partly through its passion for society, and partly through the ambition of exalting still higher the honour and excellence of the object which it reveres. When it has proceeded thus far, the defence and preservation of its idol is a natural object of desire. From hence the step is easy to seek, to procure, and if in a suitable station, to command the concurrence of others in upholding, establishing, and, but too frequently propagating of its own objects and forms of worship. And what will Dr. Inglis say, if this very principle in human nature is found to be—not distantly allied to—but immediately and naturally descended from, intolerance, which is the true offspring of our depraved selfishness? Dr. I. will not, surely, deny that the principle of idolatry is quite as natural to fallen man, quite as universal, as that of establishments, and we presume of still earlier birth. So that the spontaneity with which his principle of establishments arises in the human

mind, and its consanguinity to other reprobate descendants of that base stock, will perhaps be found to add but little to its honour, and prove, as many may think, in opposition to Dr. Inglis, but very humble heraldry. It is indeed a desperate case when Christian churches, whose fabric and constitution ought to be exclusively divine, and whose only pure origin is in the will of their Redeemer, are laid under the temptation of going back to seek their pedigree in that wild chaos of moral ruins, that jumble of notions and fancies, of fluttering hopes and guilty fears, which some men have misnamed *natural religion*. Yet here is Dr. Inglis, a learned Christian divine, boasting, not that established churches originate in the will of Christ, but that the principle of all such establishments may claim the human mind for its parent; and *that* about the time of the building of Babel—the first Cathedral for an established church of which we have any record,—if not before the flood; that superstition was its first nurse, and that it was sweetly rocked in the cradle of idolatry, by the hand of bigotry, and was, in more modern times, only adopted into the family of Christ, by its foster father Constantine, or, perhaps, stole in, without the least pretensions to a heavenly birth, or a divine nature. If such, however, is the lineage of the principle on which the Scottish and English establishments are founded, we must be allowed to express our preference for the principle of those churches, which have no ambition to date either their establishment or their authority prior to the incarnation of the Saviour.

Dr. Inglis advances, after a few very desultory paragraphs, to the question of creeds and confessions. He alleges that such tests are a security for the soundness of public instruction, and that the nation

has a right to exact subscription to such tests from the office-bearers in its church. He maintains that those “who have been loudest in their condemnation of religious creeds have unconsciously sanctioned the great principle on which their expediency rests.” We either do not understand dissent, or else Dr. I. has here fallen into a very great, though not uncommon error. There is surely no little perversity and disingenuousness in identifying a confession imposed and subscribed *pro forma*, as a key to office, to secular distinctions, and emolument; with a confession voluntarily tendered, and honestly made as a pledge of an unbribed choice, of union and cordiality with those who consent to the same doctrines. Dissenters, he might know, approve of a declaration of faith, but they impose none; they like to hear every man honestly declare his creed, but they acknowledge no one, of human composition, as of standard authority; and exact subscription to no one, as the step either to their communion or their ministry. They appeal to the works at the head of this article, and to the present state of the Presbyterian and Episcopal establishments, to prove that the verbal subscription to creeds, with which permanent honour and emolument are connected, only leads men of no conscience, or of a pliant one, to an apparent accordance in one set of opinions, while they believe another; and brings together into an official, but unnatural, cohesion, men of the most antagonist principles, and adverse spirits. A uniformity of canonical habits, of religious formularies, and of outward ceremonies is obtained, but how little spiritual unity is enjoyed, how little Christian fellowship is advanced, and how little the genuine simplicity of the faith is promoted, under all this mechanical and outward uniformity, let

the friends of established creeds themselves judge. Dr. I. says;

"All I maintain is, that those opinions, which constitute the principle or bond of union, ought to be so unequivocally sanctioned, as to prevent the office-bearers of a national church from counteracting one another in their respective endeavours to promote the general weal. They are, no doubt, prohibited from promulgating any doctrines substantially different from that to which their solemn adherence was given, when they were received into the service of the church. Even their continual enjoyment of office and emolument, depends on their continuing to adhere to the doctrine of the church."—pp. 9, 10.

With regard to these remarkable passages, a sufficient answer is supplied in the tracts which we have associated with that by Dr. Inglis, and in well-known facts in the past history, and present state of the author's own church. If the expediency of tests and confessions is to be estimated by their efficacy in preventing the office-bearers in a church from counteracting one another, in their respective endeavours to promote the general weal, then neither Scotland nor England can supply the illustration essential to the validity of Dr. I.'s argument. If we have any insight either into the nature of truth, or the growth of opinion, we must be allowed to affirm, that the amount of orthodoxy, or of heterodoxy in the respective churches, is nearly the same as it would have been if no national creeds had been fabricated; for the causes which regulate opinion, and promote truth, are not dogmatical declarations, but argumentative discussions, and authoritative standards—characters which in no sense belong to the creeds and confessions of either of the churches in question. Existing facts abundantly confirm these observations. There are no two dissenting meeting-houses in Great Britain more opposed to each other, in the doctrines taught within them, than are innumerable churches, both of the English and Scottish establish-

ments. Several of those sacred edifices which stand on the hill of Edinburgh in such apparent unity and proximity, if we are not greatly mistaken, resound with doctrines as adverse to one another as ever were those of Geneva and Rome. Nay, without wandering to another parish church, the unhappy parishioner shall hear from the same pulpit, and possibly in the same day, teachers who decidedly and literally aim to *counteract each other*. Need we tell Dr. I. the name of that church, in which Robertson on one part of the day, and Erskine on another, used to occupy the same station, and alternately teach sentiments, as opposite as darkness and light? Or, need we tell him that vicars and curates, deans and bishops, archdeacons and archbishops, in the church of England, are continually teaching, preaching, and publishing opinions which are designed to *counteract one another*. Every parish is, indeed, supplied with a pastor, but the people know too well, that they have but an equivocal pledge before-hand, whether their instructor shall be a Calvinist, an Arminian, a Pelagian, or an Antinomian. What will he say to the efficacy of creeds, in the face of a church which comprises among its doctors a Kenney and a Pearson, a Marsh and a Hawker, a Ryder and a Mant. The Bishop of Peterborough has proved the established articles of the church of England quite inadequate to the purpose for which they were designed, and has drawn up *only* eighty-seven new ones, to which he requires subscription, *ex animo*, no doubt, and which are all directed to the extirpation of Calvinism. The oppressed clergy, the deprived curates, groan in secret and murmur in public, but have no redress. Creeds and confessions, says Dr. I., were designed to prevent the clergy from counteracting each other. Dr. Marsh thinks so

too, and as he accounts Calvinism a complete counteraction to the principles of his church, he is determined, as far as possible, to suppress it. Therein he is an honest man; we respect his fidelity much more than that of the men, who aver that the church of England meant her articles to be subscribed by teachers of the most clashing sentiments. We decidedly approve of the consistency of Dr. Marsh. Arminianism and Calvinism ought not to be taught within the same church: and we can only say, if all the bishops would be equally honest and consistent, and give efficiency to the spirit of an establishment, the public would not remain long in doubt as to its utility and expediency. But, during these contentions, what becomes of Dr. Inglis's argument for creeds and confessions? If the thirty-nine parliamentary articles have been subscribed by men of all sentiments, from Socinians up to Supralapsarians,—and if the confession of faith and catechisms of the church of Scotland are subscribed alike by the disciples of David Hume and John Calvin, then where is the guarantee to the nation, that its ministers teach the same faith, and are prevented from counteracting each other? We have only to observe, in taking our leave of this part of Dr. I's argument, that the fiercest theological controversies which have arisen in England, for the last century and a half, have all been carried on by men of the same church, and have all grown out of the same creeds and formularies; that the principal contentions now existing have the same origin; that the Bible Society controversy,—the baptismal regeneration controversy,—the Lincoln controversy,—and, now the Peterborough controversy, are all created by those very tests which churchmen tell us preserve peace, promote union, and effectually secure uniformity.

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Having, as he imagined, thus far cleared his ground of objections, and silenced the objectors to the principle and creeds of establishments, Dr. Inglis says,

"There is only one other argument against ecclesiastical establishments, to which I think it necessary to advert.

"When the ecclesiastical institutions of a country are sanctioned by its legislature, and of course protected and maintained by the civil government, there unavoidably results a close connexion between church and state,—even a certain degree of mutual dependence; and it has been urged, that this connexion is injurious to both. It has been thought inconsistent with the safety of the state that it should recognize, within its own bosom, a separate incorporation, invested with separate powers,—whose views and designs may be, in some cases, opposed to those of the civil government. It has also been alleged, that such a dependence of religion and its ministers on the civil power, as an ecclesiastical establishment tends to create, is degrading to their character,—injurious to the interests of religion,—and calculated to subject its ministers to an undue temporal influence in the exercise of their spiritual functions. But, though perfection is not to be looked for in the results of any human arrangement, I think it will be found that this connexion between church and state is, on the contrary, productive of much advantage to both, and has a happy influence on the temper and spirit of both."—pp. 12, 13.

These advantages, accruing to both parties in this compact, are in brief stated to be *mutual support*.

"Churchmen are more effectually taught to be temperate and justly accommodating; and statesmen are more strongly induced to pay a just respect to religion and its institutions."—p. 13.

Now that churchmen become sufficiently *accommodating*, both in their theology and politics, there can be no doubt; but whether statesmen pay more respect to religion and its institutions, as a sort of fee for the *accommodating* doctrines, and compliant policy of churchmen, we shall leave those to determine who are better acquainted with the private lives of statesmen than ourselves. We fear, however, that their piety is not increased when they come into office in the state, nor their

veneration for religion much augmented by their nearer inspection of the *accommodating* spirit and doctrines of churchmen. We have most concern in the question of the mutual advantage resulting to church and state from their alliance. So far as protection and sanction extend, Dissenters stand upon the same footing as the establishment, and so far as Dissenters teach Christian morals, they render the same advantage to the state as the established church. Dr. Inglis's argument must, therefore, on both sides of it, be understood as referring to advantages distinct from these, and additional to them. The church supporting the state, and conferring important advantages, as distinct from Dissenters supporting the state, &c. can signify nothing more than its support of a particular ministry, or its approbation of the measures of the court and cabinet. But whether this, which, stript of its courtly guise, signifies only the sycophantish vassalage of priests to place-men, is an advantage to the people, or their rulers—to the constitution, or the ministry—may well be a question. The support the clergy give to the state as an equivalent for the liberal wages the state confers on them, may be found, in the crisis of a nation's liberties, one of the greatest evils. The clergy of England have alternately moved, at the nod of their sovereign, from popery to protestantism, and from protestantism back to popery, in the successive reigns of Henry the VIIIth, Edward the VIth, Mary, and Elizabeth; they have been the great instruments, in all ages, of impeding, under the name of innovations, all extensions of liberty, and all reformations of abuses. Such was this formidable clerical aristocracy, when Archbishop Laud was at their head. They were the great means of accelerating the

downfall of the unhappy Charles, and the overthrow of their own church, by the support they gave to his arbitrary government. A considerable proportion of them would rather have welcomed the re-establishment of popery under James the II<sup>d</sup>, and have completed the infamous sale of the kingdom, for which his brother Charles had bargained with the French King, than countenance the principles of the revolution, and establish the rights of the people upon a solid basis. It is not without ground in universal history, as well as in the English, that Sir James Macintosh has observed of the clergy of any national church, who hold their emoluments of the state,—“They are servilely devoted, when weak—dangerously ambitious, when strong. In a state of feebleness, they are dangerous to liberty—possessed of power, they are dangerous to civil government itself.” Since, therefore, the support contributed to the state by the ministers of an endowed religion, is mercenary in its character, it is the less likely to be sincere; and, since it is an article to be purchased by statesmen, it has usually been sold to the highest bidder. A good government does not need such services; it finds a better support in the opinion and affection of the people: and a bad government is rendered worse by the alliance, since its power of evil is augmented, and its existence protracted. The services, therefore, which an endowed church can render to the state, as distinguishable from those which every denomination of Christians render, by their conscientious submission to civil rulers, and their promotion of Christian virtue, are, indeed, of a very suspicious character, and will be found, upon an impartial inspection of history, to have been almost uniformly on the wrong side for the validity of Dr. Inglis's argument.



But let us notice the alleged advantage derived to the other party in this alliance. *Sanction, protection, maintenance*, are the three things chiefly referred to by our Presbyterian friend. The two former are not the exclusive possessions of the establishment. All legalized sects enjoy these in common: the only advantage in addition enjoyed by the church is maintenance. Its honours are upheld, and its pecuniary rewards are conferred by the state. These advantages are altogether secular, but whether any advantage results to the cause of Christian truth and piety, or whether the whole, being pecuniary, does not stop short in the priesthood, without reaching the people, is no difficult question to determine. And what both church and state together do for the instruction of the ignorant, the reformation of the immoral, and the conversion of the irreligious, the state of our villages, towns, and cities, must determine. The chief advantages rendered by the state to the church, even by Dr. Inglis's own showing, are rather pecuniary than moral, and rather personal than public.

Dr. Inglis is not, however, satisfied with demolishing objections; he takes a bolder flight, and "pleads," as he says, "on higher ground." It will be some amusement to our readers, to see him elevated upon this "high ground."

"I have no hesitation in asserting that, without ecclesiastical establishments, there is no security, either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered; among men."—p. 15.

This ground is, indeed, high enough. It is well if it prove not too high for his own safety, and the stability of his cause. We never like to see churchmen upon too high ground; it does not befit the humility of their Master, and the lowly origin of their church. But let us try his altitude. "There

is no security, either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered!" No, certainly, there is none of *that* security in which, it seems, Dr. Inglis confides, and in which he rests the perpetuity of his Christian establishment. There was *no security* when Christ ascended to heaven, that his doctrines would continue to be taught; the human probability was, that laws and rulers together would soon effect their annihilation; and yet they were taught, in defiance of all laws, and with something like success. There was no "security for the ordinances continuing to be administered!" What an unhappy state must the apostles and disciples have been plunged into, when Jesus left them, without obtaining from the senate and people of Rome, the then masters of Judea and of the world, a single law to establish his doctrines and ordinances; and what a miserable state of *insecurity* must the poor Christians have lived in for three hundred years after, during the whole of which space they were in jeopardy of being extinguished, along with the doctrines of their Master; for he had given them no *security*, either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered. Yet so it was, and always is, where statesmen do not condescend to establish and endow the church of Christ. This is the discovery which Dr. Inglis's "high ground" has enabled him to make. He has taken a station far more sublime and commanding than that which the prophet occupied, when he said "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, —he that sitteth in the heavens shall laugh: the Lord shall have them in derision;" &c. &c.—and

from which he can see far beyond Peter, when he told the churches, he would "endeavour that, after his decease, they should have these things always in remembrance;" or, when he said, "all flesh is grass, and all the glory of man as the flower of grass—but the word of the Lord ENDURETH FOR EVER: and this is the word which by the gospel is preached unto you." Dr. Inglis thinks there was *no security* for the continuance of Christianity among men: is he then an infidel? Or does he doubt that Jesus Christ ever said he would send the comforter, [παράκλητος] who should abide with his disciples for ever:—and, again, "Heaven and earth shall pass away, but my word shall not pass away." In all this, and much more to the same effect, Dr. I. sees "no security without ecclesiastical establishments, either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered among men." So much for this *high ground*—certainly a much higher ground than Jesus Christ and his apostles ever stood upon. It was clearly to them a *terra incognita*, and he who first made the discovery of it, instead of being barely canonized, ought to have enjoyed an *apotheosis*. It will now, doubtless, become a question of grave and general discussion, in all the universities belonging to establishments, how long the doctrines of Christ and his ordinances might have continued to drag on a miserable existence, or whether we should ever have heard of them, except as tales of other times, had not blessed Saint Constantine undertaken, by an imperial decree, to secure the rock on which the church stands. Let all future Christians know, from henceforth, to whom their gratitude is due for the *security* of Christian doctrines and ordinances. Dr. I. will teach them to ascribe it not to him who said, "On this rock will I build my

church, and the gates of hell shall not prevail against it;" but, to those kings and legislators who have graciously decreed, that the bible is true, and made Christianity "part and parcel of the common law."—At least, let future ages know the nature of that security on which Dr. Inglis trusts for the perpetuity and dissemination of Christianity on the earth!! Is this a son of that very church, which once, in defiance of all the laws which England could pass, and all the power it could array, maintained its faith on a better ground of security than human laws, and whose ministers in sealing their testimony with their blood, felt that no *insecurity* could attach to that cause for which the Son of God had shed his? Surely Dr. I. is of a different mind from that apostle, who said, "we can do nothing *against the truth*, but *for the truth*." It is, however, time to forsake this high ground, which may now appear rather an ominous elevation for the reverend advocate of establishments. He had very wisely provided a retreat, in case this high ground should fail him, in what he deems a still more impregnable position. He says,

"In thus maintaining the cause of ecclesiastical establishments as essential to the interest of religion in the world,—I should, after all, speak with less confidence, were I not assured that the great principle of these establishments has the infallible sanction of the Divine Author of our Christian faith.

"The Jewish dispensation, to which our Lord conformed, during his own abode upon earth, was supported by a strong ecclesiastical establishment,—unquestionably of divine institution;—and, though the abrogation of the ceremonial law necessarily involved an abrogation of whatever was accommodated to it, in the condition of the Jewish priesthood,—neither our Lord nor his apostles ever condemned the principle, or hinted at the discontinuance, of a regular outward government in the church of God."—pp. 19, 20.

It is, indeed, extraordinary that a Christian divine should be compelled to resort, for the highest measure of his confidence, to the Jewish dispensation. He affirms,

that the great principle of establishments had the sanction of Christ, because he conformed to the Jewish economy, without condemning the principle involved in that economy. We reply, he could not condemn the principle, as he could not condemn the ceremonial law, for both were divine; yet he adopted neither. Are we then to infer, that whatever Jesus Christ sanctioned in that economy, by conforming to it, and whatever he did not specifically condemn, was intended to be incorporated with the doctrine and discipline of his church? Then must Dr. I. infer, that as the Mosaic dispensation sanctioned the utter destruction of idolaters, and Christ never condemned the principle, therefore it should be adopted by Christian states: but we apprehend that the alliance of the Jewish church and state was designed for an extraordinary purpose; was limited to a certain period; was destroyed when the sceptre departed from Judah, and the Shiloh came. This was an authoritative dissolution of the alliance by him who formed it; and was neither accompanied with nor succeeded by any command or authority to imitate such an alliance, in the new dispensation. So far from it, all the circumstances which attended the introduction of the new economy, were calculated to set at defiance both the favour and the opposition of earthly rulers; and were accompanied with a positive declaration, by the Founder himself, that his kingdom was altogether independent of the kingdoms of this world. Dr. I. says, "Christ did not hint at the discontinuance of a regular outward government in the church of God." This is perfectly irrelevant, for we never heard of a sect of Christians who affirmed that he did. Far from it, we believe that both he and his apostles have authoritatively sanctioned a form of government, which it would be the wisdom of all churches to imi-

tate. Dr. I. seems, in page 20, inevitably to imply, that without a legally established provision, the ministry would not be suitably encouraged and maintained, and thinks it necessary to infer, that Christ did sanction the principle of establishments, by rendering it indispensable that an order of men, suitably encouraged and maintained, should still be set apart for explaining and inculcating his doctrine, and for administering his ordinances to the world. He must be, indeed, an acute reasoner, who can discover, in the appointment of the apostles and their successors to the ministry, and the voluntary offerings which were contributed for their support, or the mechanical and other labours they resorted to, where these failed, any justification of a compulsory tax upon believers and unbelievers, of all classes, for the support of their successors in our modern establishments. But we forgot, Jesus Christ sanctioned tythes, when he sanctioned the Jews' religion, for he never prohibited them, though he never availed himself of them, nor advised his apostles to do so; yet they were imported into Christianity with other valuable relics of Judaism, much about the time when it was discovered, that whatever Christ had not prohibited by express words, we might borrow and establish, whether from Judaism or Heathenism. Dr. I. fears for the suitable encouragement and maintenance of the clerical order, without this principle of establishments. He wishes ministers of the Gospel to know, that they have *no security* without this principle, for it may possibly happen that they may not be *amply* supplied with this world's good things, if they trust to the justice and benevolence of their Christian congregations, and the providence of their heavenly Master;—or it may be, that, like Dr. I., they have overlooked the question of Christ,

"When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing."

It is not a little remarkable, that after all the Doctor's argumentation about the *no security* to the doctrines and ordinances of Christ, the danger of a discontinuance of a regular outward government in the church of God, and the failure of a suitable provision for the ministry, &c. he should yet conclude the remarkable paragraphs, on which we have ventured to annotate, with the following notable sentence:

"We have undeniable evidence of a regular efficient government, administered by the office-bearers of the church, and extending to its most distant departments, an authority which proved effectual for maintaining its unity and peace."

This is exactly what we thought he would come to, before he had done; but let the reader duly estimate the merits of that logic, by which the necessity of a legal establishment of Christianity is attempted to be shown, and the *no security* to its doctrines, ordinances, and ministers, to be inferred, from the facts that it did exist, was promoted, its ministers sufficiently maintained, its government upheld, its unity and peace effectually preserved for about three hundred years, before its ministers were corrupt enough to distrust its divine security, and ambitious enough to seek a secular one. We need not say a single word to point out the profundity of that solecism into which the learned Doctor has fallen, from that "high ground" on which he was lately seen; but such are the disastrous consequences of having adopted a false theory. Every step taken, in its defence, exposes its debility, and every attempt to consolidate it, by an augmentation of its buttresses, or its establishment on *higher ground*, only accumulates the ruin, and accelerates the fall.

The charity, for which Dr. Inghis's sermon was preached, is

doubtless an excellent one; but its claims would have suffered no prejudice, had they been introduced to public notice by a discourse either less controversial, or more logical: for needless controversy shows an evil spirit; and unsound arguments a bad cause, or an incompetent advocate.

Upon the merits of the other pamphlets, at the head of this article, we have little additional to say. To the complainants against the Bishop of Peterborough's proceedings, an appeal might fairly be made, whether that system can have any relation to genuine and primitive Christianity, of which the effects are so personally oppressive, and so publicly inimical to the promotion of the Gospel? We may be permitted, in the spirit of Christian love and faithfulness, to ask them, Why do you not at once break a yoke, which is so galling and antichristian, and assert your claim to the rights of men and of Christians? Has Jesus Christ said in vain, "the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them? But it shall not be so among you." "One is your Master, even Christ, and all ye are brethren."

The charge of the Bishop of Peterborough is, indeed, an extraordinary production for a Christian bishop. We have neither room nor leisure to analyse it; but shall borrow the opinion expressed in print upon it, by enlightened men of the bishop's own church. After this, dissenting critics may well be excused from adding any strictures. "It gives to the church of England an aspect too much akin to what her objectors allege, of her being a church 'built only on acts of parliament.' There is not a syllable in it of him, who is the great Head of the church, who died to purchase it, and lives to guide, and comfort, and superintend it. It has more of the air of

(and) to maintain the doctrine

that of a church built on the

a charge to a grand jury, than to a company of Christian pastors. Had his Lordship been a Socinian, or even a Deist, there is not, perhaps, a syllable in this charge, which he might not have written with a safe conscience. Not a Christian doctrine is touched upon, even incidentally, not a word escapes to indicate that the writer had ever read the charge of Him, who said, 'Feed my sheep: feed my lambs,' &c."

We have already mentioned, that Dr. Marsh has instituted a new test of orthodoxy; that many of the clergy are incensed against his procedure; and, it appears, have demurred to his decisions, questioned their legality, and appealed to the public and to the legislature, but in vain. Several advocates have stepped forth to defend the bishop's conduct. Much wrath, and some violence, we conceive, is displayed on both sides. The pamphlet entitled "*Episcopal Innovation*," is a spirited, candid, and able reply to the bishop's new articles. We can only regret, that so enlightened an advocate of the doctrines of grace, should not better understand the nature of liberty of conscience, and the history of the primitive church. The facts, however, which these documents bring before the public are, in many respects, highly interesting. The established church is rent by schisms, as by a mighty earth-

quake. Some of its most devoted and pious ministers have been displaced; a crusade against Calvinism is proclaimed, in more places than Peterborough, and what is to be the issue, we presume not to foresee. In the mean time, these things clearly evince the inefficiency of establishments, either to procure uniformity, cement unity, or promote the Gospel; and, after candidly reviewing the arguments of Dr. Inglis, on the one side, and on the other the angry strifes of the Presbyteries and the General Assembly, and the doctrinal contentions of the Episcopalians, we cannot help congratulating those churches which have no creed but the Scriptures, no acts of parliament to create contention, and no Lord to fear or obey but Christ. When Christians voluntarily associate, and live in the observance of Christian discipline, as derived alone from the New Testament, and support with their prayers, their affections, and their contributions, the pastor of their choice, we conceive the nearest possible approach is made to those societies, which the apostles planted and watered; of such a church, but not of one defended by swords, and shields, and laws, and sceptres, it may be said, in the words of Dr. Inglis's text, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces."

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## ***Literaria Rediviva*; or, *The Book Worm.***

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*The Frauds of Romish Monks and Priests set forth, in Eight Letters, lately written by a Gentleman in his Journey into Italy, and published for the Benefit of the Public.* London. 8vo. 1691.

*Observations on a Journey to Naples, wherein the Frauds of Romish Monks and Priests are farther discovered, by the Author of a late book intitled the Frauds*

*of Romish Monks and Priests.* London. 8vo. 1691.

*A Short History of Monastical Orders, in which the Primitive Institutions of Monks, their Tempers, Habits, Rules, and the Condition they are in at present, are treated of. By Gabriel D'Emilliane.* London. 1693.

AMONG the voluminous and interesting remains of the literature



of our forefathers, we find few subjects more amply and ably elucidated than the superstitions and delusions of popery. As the errors of that system were as endless as they were absurd, they afforded opportunities for every species of authors to expose the fallacious reasonings upon which they were built, and the pernicious fruits they brought forth. While the foundations of the papal heresy were undermined by the ponderous and massy folios of the polemical divines, such as Ames, Whitaker, Willet, Fulke, and Cartwright, its lighter and more superficial appendages were battered down by the tracts, pamphlets, and other small artillery of the war. There is scarcely one of the elder nonconformist divines but has signalized himself in this general and mighty conflict, and broke a lance with the renowned champion of the papal cause, the learned and acute Bellarmine; and hardly was a sermon preached, in that age of polemical heroism, but the preacher took occasion, in applying his subject to his hearers or readers, to prove, in some point, the inconsistency of popery with the word of God. Nor is it at all a matter of surprise, that the energies of our fellow-countrymen were so generally and powerfully called into action in this dispute. England had, at one time, been more deeply immersed in a slavish adherence to the rituals of Rome than any part of Christendom; and had suffered more severely than any other country of Europe from the pecuniary impositions of the 'man of sin.' It is almost incredible what vast sums of money were drained from this island, prior to the reformation, by the various arts and delusions practised by the monks and mendicant friars, under the pretence of bestowing absolutions, and other spiritual donatives, on the ignorant and devoted populace; and we

wonder not at the emphatic language of Pope Innocent the Fourth, when descending on the value of England to the Romish See,—*"Verè enim hortus deliciarum Papis fuit tum Anglia & puteus inexhaustus!"* Happily for us, the determined opposition of our ancestors at length prevailed over this mental and spiritual slavery, and dissipated, we hope for ever, the fear of papal domination. We can now look back on the arduous and eventful struggle, upon which the freedom of Englishmen and Christians depended, with a consciousness of almost perfect safety: we may indeed feel all the interest of the combat, without any of its anxiety; and possess all its spoils without enduring its perils.

The latter part of the seventeenth century was an era peculiarly fertile in works against the system of popery. Under the ambiguous and deceitful protection of Charles II., and the more open and avowed support of his brother and successor, James, Rome advanced, with gigantic and alarming strides, and threatened a second Marian persecution. The courtiers, ever ready to borrow what little religion they thought it necessary to possess, from the example of the Prince, almost universally forsook the Protestant interest; and several of the bishops, and inferior clergy, countenanced those encroachments on the civil liberties of Englishmen, which have always been attempted by the adherents of a popish faction. But the great mass of the nation were too enlightened to receive, either the then favourite doctrines of passive obedience and non-resistance, or the religion of which those doctrines were only the vehicles of conveyance: all classes came forward to support the cause of liberty and true religion; and in the end, under the protection of William, gave the final and decisive blow, which banished popery

and its emissaries from our land of liberty. During the period that elapsed, between 1670 and the revolution, the productions that issued from the press on the popish controversy were almost innumerable. The episcopal divines, and particularly Stillingfleet, Tillotson, and Barrow, and the dissenting ministers, Owen, Clarkson, and Poole, with the authors of the Morning Exercises, exposed the theological errors and depravations of that corrupted body; while the laymen, both of the establishment and among the Dissenters, attacked them on their wretched and enslaving political system. Among this number may be ranked Mr. Stavesley, the author of the *Romish Horse Leech*, the witty Andrew Marvel, in his *Origin of Popery and Arbitrary Power in England*, and Care, in his *Weekly Pacquet*. This last work had such an effect upon the nation at large, that it was attempted to be silenced by an imperative mandate from the Court of King's Bench; which was one of the formal grounds on which the House of Commons addressed the King in 1680, to obtain a repeal of his arbitrary measures.

It is, doubtless, to be attributed to the zeal and ability displayed by these worthy men, through the gracious intervention of providence, that we are not now subject to the yoke of the most cruel and enslaving priestcraft that ever tyrannized over the consciences of mankind; that we are freed from the trammels of an implicit and blind faith, and permitted, in the important concerns of religion, to make use of the faculties essential to our nature, and, in fine, that we are allowed to remain what we were constituted by the Creator of the universe—rational and free agents.

The author of the three volumes which form the basis of our present article, was a Mon. Gabriel  
CONG. MAG. NO. 43.

D'Emillianne, a French gentleman of a noble Catholic family, who was born in that country about the middle of the seventeenth century. He was educated by his friends for the priesthood, and, at the proper age, took orders as a secular priest in the communion of the Romish church. About the year 1685, Mr. D'Emillianne undertook a journey to Italy, the great seat of Catholic idolatry, "partly," as he himself says, "out of devotion, and partly out of curiosity." While in Italy, he was, for a considerable time, in consequence of his excellent knowledge of the classic languages, and of the polite sciences, which is a recommendation very uncommon in that country, employed as tutor in the Italian colleges, and there he acquired a more accurate insight into the manners of the Jesuits, and other regular orders of the Romish religious bodies, than is usual even to the priests of that community. Being a man of superior endowments, and exact moral character, he was disgusted with the flagrant and heinous crimes which he could not but observe his companions and pupils were guilty of, and began to doubt of the scriptural authority for those associations, which, under the names of *Monks* and *Brethren* of different orders, have obtained so generally, in the nations that are subject to the popish church. The diligent study of works written on the subject, and a reflexion on the hypocrisy and deceit so generally practised by those who professed to live under the different orders in which the great body of monks is divided, convinced him of their utter want of foundation or sanction, either in natural reason or Scripture; and brought him to a resolution to study the merits of the Catholic church itself, some of whose tenets he now began to see had but a very questionable authority to support them. For

this purpose he left Italy, purposing to travel to England, conceiving that, in this country, he might take a more deliberate and calm survey of the two religions, and finally chuse that one which he should find to approach most nearly to a scriptural standard. On his journey to England, he remained some time at Geneva, where he had the opportunity of disputing with several Protestant ministers. The amicable and kind deportment of these gentlemen, seems to have wrought in him a very favourable opinion of the Protestant churches. Speaking on this subject he says, "I cannot but own, that I found in this their behaviour something of that spirit of *beneficence and sweetness*, wherewith *Jesus Christ*, and his first preachers of the faith, did convert such crowds of infidels and sinners. The idea whereof has been ever since impressed on my mind, and put me upon applying myself to the reading of the writings of Protestants, and to weigh their reasons with a more unbiassed temper; and having found them solid, and founded on the word of God, and the practice of the reformed churches conform to those of the first ages of the church, God hath been pleased to give me his grace, to dispose my will to embrace it, by abjuring all the errors of *Rome*." After some stay in Switzerland, he completed his design of going to England; where, having maturely weighed the arguments on both sides, he forsook the Romish communion, and was admitted a Presbyter of the church of England. It was during the reign of James II. that he arrived in England, when the friends of the religion that he was about leaving were endeavouring, under the auspices of that monarch, to establish once more its despotic sway over the minds of our countrymen. London at that time was crowded with the priests and emissaries of

the papacy, who practised every art to entice Mr. D'Emillianne to their private lodgings, with an intention of taking away his life, to prevent his dishonouring the Romish church by leaving its pale. In this, however, their designs were frustrated, Mr. D'Emillianne being particularly careful not to venture in the streets in the evening, which would have given them an opportunity of perpetrating their murderous intentions. On the ascension of William to the British throne, Mr. D'Emillianne published, first in English, and subsequently in French, the three volumes which are mentioned at the head of this article, and which, of all the works written on the subject of popery in that prolific age, gave the most interesting picture of its fruits, and of the manners of its devotees. We are not aware of the time of Mr. D'Emillianne's death, or whether he continued in the communion of the episcopal church of England. These volumes are not distinguished by any peculiar force, or beauty of style. It may naturally be imagined that the author's being by birth and education a Frenchman, has precluded him from giving to his English compositions that polish and vigour, which he might have displayed in writing in his native language; but though there are occasional Gallicisms intermixed, and we might, with propriety, designate his three volumes as a collection of French thoughts in English words; yet, this very defect gives them an air of originality and truth which amply compensates for the want of a purer and more flowing diction. The author throughout appears to have been a man of unaffected simplicity, and to have possessed an accurate and well-informed mind; the sprightliness of his nation shines so conspicuously through his narrative, that we think we hazard little in affirming

that there are few works more interesting and diverting. Having thus introduced our readers to these entertaining volumes, we shall lay before them one or two specimens of Mr. D'Emillianne's account of the manners of the Romish priests. The following extract is from his narrative of a conversation he had with an abbot of the Romish church about the infallibility of the pope.

"As for the first of these, I mean the pope, he told me, that it was a lamentable thing to see in what gross ignorance many popes lived, of the most important truths of the Christian religion; and that he himself had been fain to inform Pope Innocent the Xth, of the true sense of this passage of the creed, *Qui conceptus est de spiritu sancto, who was conceived by the Holy Ghost*; for he, instead of understanding them of the temporal conception, in the mystery of the incarnation, did attribute them to the eternal generation of the word; and, according to his apprehension, these words, [*Who was conceived by the Holy Ghost, born of the Virgin Mary.*] afforded this meaning: *Jesus Christ, who was conceived from all eternity by the Holy Spirit, was born in time of the Virgin Mary.* So that if this pope should have undertaken to have determin'd the sense of them according to his notion, he would have given us a fine instance of his infallibility. His successor wish'd the same Abbot to explain to him the nature of original sin, and how the blessed virgin came to be exempt from it.

"Now it is worth our observation, that they were just these very popes, the most ignorant that of a long time had appeared in the church of Rome, who undertook to decide the most important controversy which ever was determin'd in the church since the Council of Trent; the propagators of the effusions of grace of S. Austin being of one side, and the defenders of sufficient grace on the other; I mean, the dispute was maintain'd between the Augustinians or Jansenists, and the Jesuits; otherwise call'd Molinists. The former of these two popes had, at the first, no great mind to determine any thing concerning those points. For he declared one day to Luke of Holstein, his library-keeper, that the solicitations he had from France, to pronounce his decision concerning the propositions of Jansenius, drawn from S. Austin, gave him a great deal of trouble, because the question was concerning points that he did not understand, neither had he ever studied them. Luke of Holstein answer'd him, that his holiness would do well not to begin at the ago he was of, to trouble himself about the understanding, and much less about the deciding

of them; because they were very perplex and intricate of themselves; and that they had not only been the occasion of great disputes amongst the Christians, but also amongst the greatest philosophers of ancient times, by reason of the difficulty they found, to reconcile the liberty of man's will with the decrees and fore-knowledge of God, whereupon some of them embraced one opinion, others another; as was done still to this day, and would so continue as long as there should be men in the world. Whence he infer'd, that, forasmuch as it was impossible for him to pronounce a decision that might satisfy both parties, it would be better for him not to meddle with it at all, but to leave things in the state he found them till they should drop of themselves, as they would, without doubt, whenever the one or other party (or both of them together) should be weary of the disputing, and forcing their opinions upon their antagonists.

"Tis said, the pope was extremely pleased with this advice. In the mean time it was observ'd, that by his frequent assisting at many congregations which were held on this subject, he at last took a great deal of pleasure to hear these different doctrines discuss, notwithstanding the great repugnance he had for them at the first; and he attributed this change in himself, to an extraordinary assistance of the Holy Spirit. On a time the Lady Olympia, his sister, asked him, what matters were treated of in those congregations, that were so very pleasing to his holiness? The pope answer'd, that they were certain subtilties which she did not understand; but that probably she might come to comprehend them, in case she were present there whilst one of the consulters discoursed, who explain'd those points with the greatest clearness and perspicuity. In a word, all these consultations were held on purpose, to give his holiness a true notion of these points in question. But it seems to me, that persons who pretend to infallibility, ought to be in possession of the key of knowledge, or at least do their utmost endeavour to obtain it: for, can any thing be imagin'd more ridiculous, than that a pope, to whom application is made by the whole church, for the ratification of the doctrines of faith, should be fain to treat with others, and to demand time and opportunity to inform himself, by consulting his doctors; and afterwards hear him tell you, that the very same point of doctrine, which a while ago he was ignorant of, is an infallible truth, and which he alone hath the authority to determine?"—pp. 2-5.—*Observations on a Journey, &c.*

We shall conclude our specimens of Mr. D'Emillianne's volumes, with an account of the re-fitting of some precious relic that had decayed through extreme old age, belonging to the church

"I can give you, on this subject, the result of a conference, at which I was present myself, some time ago, at Blois in France, upon occasion of several relics kept in the parish of St. Victor, two leagues distant from that city. These relics were much out of order, in old wooden-cases, all worm-eaten and rotten with age, which hindered them from being carried in procession, and exposed to publick view. The concern, therefore, was to have them more modishly accommodated, and transported into new cases. To this end, the Bishop of Chartres was petition'd to perform the translation, who presently sent his order to the Archdeacon of Blois for that purpose; who assembled several of the clergy, to consult with the curate and priests of St. Victor, about the precautions to be observed in that translation. The resolution was, that, to avoid the scandal that might happen, if nothing should chance to be found in the old cases, and to prevent the declining of the good opinion and devotion of the people, in case only some few bones should be found in them, the transportation of them into the new ones should not be done in publick, but as private as possibly might be, in the presence only of some prudent persons, who might be ready to remedy all sorts of accidents upon occasion: I was desired, by some friends of the Archdeacon, to be present with them; and I can assure you, Sir, that the resolution was taken, if it should chance that nothing were found in the cases, to maintain peremptorily, that the bodies of the saints were there whole and entire. And, to allay somewhat the scruples that might start by occasion of this proceeding, a canon of St. Saviours church of Blois, a man resolute and of small conscience, maintain'd, in the face of the assembly, that no difficulty ought to be made of asserting such a thing, tho' altogether false; that, in a case where the interest of the church was concerned, all manner of respects and sentiments whatsoever, were to be sacrificed and given up; that the mysteries of the Catholics were not to be exposed to the railery of the hereticks (so they call the Protestants) who would not fail to mock at them, as soon as they should understand, that nothing had been found in the cases of St. Victor, which for so long a time had been the object of the peoples adoration; besides, that the devotion of laicks, in assisting the clergy, was already so far cooled, that scarce any thing now was to be got from them, but by some pious fraud, or holy artifice. The archdeacon heard all his discourse without contradicting him in the least, and the curate of the parish as being the person most concerned in the case, very assiduously returned him his most hearty thanks. This done, they proceeded to

the opening of the cases, and the truth is, bones either of saints, or no saints, were found in them. In the mean time, a monk of the Abby of St. Lomer in Blois, who was present, cried out at the very instant, that he smelt a very sweet odour, which proceeded from them, wherewith he was as strongly seized, that it was like to overcome him. A young religious (his companion) seconded him immediately, and some country people of the parish protested the same thing. The archdeacon and the rest of the company freely declared, that they smelt nothing: yet, forasmuch as it might be that those persons having some more particular merit before God, he might think them worthy of receiving the like favours, it was ordered that their attestations should be received, and set in the margin of the verbal process, which was then making of that translation, the original whereof was to be shut up with the relics in the new cases. I had the curiosity some weeks after, in the time of vintage, to examine some of these persons, about the odour they pretended to have smelt, of what kind it was; whereupon some of them said it was the scent of a rose, others of jessamin, and others of a violet: but, finding that they faltered in their expressions, and smiled withal, I took occasion to press them more seriously, so that at the upshot they confessed, that the good opinion they had of the two monks, which first started the matter, had drawn them in, and in a manner forced their imagination to make them believe that they smelt that, which they never smelt indeed. This ingenuous confession of theirs, made me to seek an opportunity to discourse these two monks: I went to see the youngest of them, and after I had given him two or three visits of civility, to encrease our familiarity, I obtained leave of his superior for him, to accompany me to a country house, where, after friendly entertainment given him, I put him upon the matter of the relics of St. Victor: the young monk, overcome by my kindness, assured me he could open his heart to me, as to his own brother; that the truth was, he had not smelt any such miraculous odour, which he then attested, but that partly, that he might not contradict his companion, and partly by a sudden shame that surprized him lest he should not seem to be as much graced with heavenly favours as his brother, had made him to depose against his conscience, for which afterwards he was somewhat troubled. But father, said I, how can you be at peace, without unsaying again, what you so openly aver'd and depos'd, and this in honour to truth? The devil is the father of lies, and you cannot pretend to the quality of a child of God, without destroying the work of the devil, whereof your self have been the instrument: he answered, that he had consulted with his superiors about the matter, and that the general rule they had



given him, to pass over scruples of that nature, was, to consider whether the thing undertaken, or exerted into act, were opposite to the glory of God, or the good and advantage of his order: that it was not against the glory of God, to advance the honor of one of his saints; especially when some circumstances, that were both glorious and profitable to the order, engaged the doing of it; and that all the evil that could be supposed in the case came but to this, to say that God had done, what he might have done, and which he hath done on many other occasions, which, at the highest, could be no more than a small venial sin; as, they say, ell lies are, that do not infringe justice, that is to say, that do no body any harm. Having thus got this truth out of him; I had no more to do now, but to convince the old monk, which it was not possible for me to

do, for he continually persisted in asserting the truth of what he had deposed, ay and much more; for he added, that the odour had followed him every where, as long as the least dust of those sacred relics was left upon his cloaths. In the mean time this did not hinder me from considering, that all the credibility of this miracle was now reduced to the conscience of one single person; upon whom the affirmations of all the other deponents rested, and that when ever these cases should chance again to be opened, in which the verbal process was shut up (as superstition is used to get strength by length of time) this miracle would come to be believed with as much assurance, as a great many other most false and ridiculous ones are in the church of Rome."—pp. 8-12. —*Frauds of the Monks and Priests.*

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*The Seven Sacraments of the Church of Rome, being the substance of two Lectures delivered at the Independent Chapel, Grimshaw-street, Preston, on Thursday and Lord's Day Evening, March 1st and 4th, 1821. By John Thomas, Chorley. London: Hamilton. 8vo. 1s. 6d.*

It is well known to our readers, that one of the principal points at issue between the popish and the reformed churches, is the number of *Sacraments*, supposed on either side to be essential to the worship of God. For our own parts we should have been well contented, had this term, as well as many others, of heathen origin, never been invented, or at least never brought into the service of the Christian sanctuary; since it has given rise to many mistakes about the meaning of, otherwise, plain and obvious institutions. Had men been content with the uncorrupted word of God, as the pattern and guide of their religious rites and ceremonies, there would have been no room for those endless discussions, and subtle distinctions which the spirit of false philosophy, and the artifices of a corrupt priesthood, have occasioned among the professors of Christianity. It was the grand design of the reformation to reduce these depravations of the simplicity of the Gospel to a scriptural standard, and to abolish those corruptions in doctrine, which, un-

der the veil of exotic and barbarous terms, and by the "dim religious light" of ignorance and superstition, had claimed a right to share, if not to supersede, the authority of the truths delivered in the word of God. Five of the seven sacraments of the Romish church, were in consequence denounced as unscriptural, and discontinued by the Protestant separatists; and baptism and the Lord's supper alone retained, as derived from apostolic precept and practice.

Mr. Thomas, the worthy author of this tract, is situated in the very heart of what may be called *English Rome*; and feeling it his duty, as a Protestant minister, to bear his testimony against the errors and delusions of popery, in order to stem the growing influence of those opinions in his immediate neighbourhood, has published this disquisition on the Seven Sacraments of that church. It is the substance of two lectures previously delivered at Preston. It is not to be expected, from the size of this pamphlet, that he has exhausted the topic, nor that he has dissected the Roman monster so minutely, as he doubtless would have done, had he employed more time, and given more room to the elucidation of his theme; but he has said sufficient to show the complete inconsistency of the opinions of Rome, on this point, with scripture; and we may venture to affirm

that he has taken so firm a footing on the vantage ground of truth, that no popish antagonist will successfully grapple with him. In these times, when the spirit and the principles of popery are so alarmingly increasing in this country, it is desirable that every encouragement should be given to works that professedly, and, as in the present case, triumphantly, expose the folly and impiety of that wretched system; and we, therefore, most cordially wish this tract an extensive circulation wherever popery is lifting up its serpent-crest; but especially in our northern counties, where there is most danger of the infection becoming general. We hope that it may be the means of opening the eyes of many deluded followers of antichrist, and of leading them to a reception of the truth, as it is in Jesus.

*The Duty of abstaining from Debt, a Sermon preached on the 4th and the 11th of March, 1821, by Greville Ewing.—Glasgow, 1821.*

THIS sermon opens with a statement of the preacher's opinion, that the text on which it is founded, (Romans xiii. 8, "Owe no man anything, but to love one another.") has been misunderstood; that it has been thought the apostle was requiring persons to pay their debts, whereas he meant to say, "have no debts to pay." After this exordium, the preacher 1. Considers the nature of debt; 2. The causes which produce it; 3. Its proper object; 4. The usual modes of liquidating it; 5. Some schemes of arrangement which seem to belong to it, but which really are essentially different.

Under the first head, Mr. Ewing seems to denounce all debt, and considers borrowing as synonymous with begging—lending with giving; and that in its very nature it is, and must be, evil; and is so considered in the scriptures. To prove these points, he quotes largely from what is said by Moses to the people of Israel; and compares this with some passages of the New Testament. Under the second head, he considers "poverty the only legitimate cause of debt." Under the third, the object is considered to be temporary relief. Under the fourth head he shows, that the methods used to get

out of debt, are often sinful; that the borrowing, without any certainty of paying, is fraud; that borrowing from one hand to pay another; running into bill-transactions without real value, &c. are all fraudulent breaches of the laws of God, and a species of dishonesty. Under the fifth head, he admits of banking depositions, discounts, bill-transactions, and usury. He merely considers banking as a "division of labour." Usury for money, he considers, equally fair and lawful as rent. We conceive, that in one or two points, the learned preacher is not quite consistent. Debt, in the broad definition he has given, as synonymous with begging, cannot be the thing understood in the merchant's dealings. And if he allows banking, he allows lending, which cannot exist without its counterpart, borrowing. Many questions might arise as to the propriety of some of the preacher's remarks, which we leave to his mercantile friends to determine. In the application of his discourse, however, and throughout the whole of the second part, there is much to applaud and recommend; and here we can most cordially second the author in his impressive and truly Christian exhortations.

*The Evil of Ignorance, and Motives to its Removal, a Sermon in aid of the Stranraer Sabbath School Society. By W. Symington. Pastor of the Reformed Presbyterian Church, Stranraer.—Glasgow.*

WE have read Mr. Symington's sermon with no little satisfaction; and, though we have often had occasion to notice similar discourses, we cannot allow his praiseworthy labours to pass unheeded by; the more so as, from some causes, of which we do not at present intend to speak, the denomination to which he belongs has at former times manifested contracted views, and a disposition to stand aloof from the general movements of the religious world.

The author of this discourse, in a modest and unassuming preface, acknowledges that he "had a short time before read Mr. Foster's Essay on Popular Ignorance, and that a certain degree of coincidence in thought and expression, was scarcely to be avoided. The text, from

which Mr. S. pleads the cause of Sabbath School instruction, is Prov. xix. 2. and after a few preliminary remarks, he divides his subject into two following heads.

I. To explain how the want of religious knowledge is not good for man.

II. To point out some of those principles by which Christians ought to be actuated in seeking the religious instruction of the rising generation.

As a specimen of the author's manner, we subjoin the following brief citation on the glory of God, in the work of redemption.

"The work of redemption brings into view features of the Divine character, which must otherwise have been hid, while on such as his other works serve to discover, it throws a lustre and brilliancy formerly unknown. The wisdom, the power, the holiness, and the justice of God were never displayed with such effulgent splendour, as in that work by which man is freed from the load of condemnation, emancipated from the shackles of corruption, and elevated to a state of unmingled purity and eternal bliss. Where will you find such displays of wisdom, as in the union of the Divine, and human natures of the person of the Mediator?—Where such manifestations of power, as in the construction of a spiritual temple from the moral ruins of human apostasy?—Where such discoveries of holiness and justice, as in the obedience, sufferings, and death of God's only-begotten Son? Compared with these, creation and providence must for ever abandon their claims, and yield, in respect of ability to proclaim the Divine glory, to the superior, the overpowering demands of sovereign grace. Nor only in degree, but also in duration, does this superiority hold. The orbs of heaven shall one day cease to shine—the earth also, and the works that are therein, shall be burnt up—and the catalogue of providential dispensations shall ere long be completed; but the wonders of redeeming love shall not cease to reflect the glory of their author, while roll the endless ages of eternity."—p. 26.

*Sketches of Sermons, preached to Congregations in various parts of the United Kingdom, and on the European Continent, furnished by their respective authors. Vol I.—London: Holdsworth, 12mo. 1820. 4s.*

We are not disposed to undervalue those productions, which have for their end, the assisting of junior ministers in the formation of their pulpit exercises. We are fully aware of the urgent necessity there is that the younger preacher's taste should be formed after the

best models, and that his sermons should not be the extemporaneous effusions of an uninformed and undisciplined mind; but on the contrary, designed on the most correct rules, and matured by the continued exercise of thought and judgment. There is danger, however, lest a too common recurrence to skeletons and outlines should cause the young student to forego a proper reliance on his own energies; and that, by a constant leaning on the arms of another, he should at length begin to distrust his own powers. It is for this reason, that we do not rejoice in the multiplication of those helps to sermonizing, which our times have afforded. In the present instance, we may be allowed to hint, that the worthy authors have thought rather too favourably of their production, in supposing that these sketches would be of use in aiding their "junior brethren, in the method and arrangement of their compositions." We hope that there are few ministers among the Dissenters, who stand in need of such mere outlines, as are here presented to them. To those of the lay brethren, however, who assist in our villages on the Sabbath evening, or at other times in the absence of the regular minister, and whose occupations prevent more general and correct research, we have no doubt these sketches will be useful, in affording them plans, which their knowledge of scripture, and their Christian experience, may enable them to fill up. To these friends, we have no hesitation to recommend this volume, as containing, on the whole, judicious and simple divisions of the texts and subjects which it is designed to explicate. The volume contains fifty sketches.

*Memoir of the Reverend Samuel Douglas, late Pastor of the Independent Church, Chelmsford, Essex. By Archibald Douglas. London: sold by Wetton and Jarvis. 1s. 6d.*

THE subject of this memoir was born in London, in the year 1762, and at the time of his decease, in 1820, had sustained the pastoral office for thirty-four years. His parents were pious members of the established church, and to their attention to his spiritual welfare may be attributed his early conversion to

God. The ministry of the excellent Mr. Romaine seems to have tended much to form his doctrinal opinions, which were those of scriptural Calvinism; but his sentiments on church government originated from circumstances which deserve notice. We shall give them in the words of the memoir.

"He had preached frequently, and with much acceptance, to a congregation in want of a stated minister. From the professed attachment to him, and the prospect of usefulness, he encouraged the people to give him an invitation to settle among them as pastor. The place was in the connexion of the late Countess Dowager of Huntingdon, and it was necessary to have her Ladyship's consent. Application was made to obtain it, but no answer was returned. After having waited a reasonable time, some reasons were respectfully sought for the silence or refusal. It was then replied, 'the Countess does not think it necessary to give any reasons for her conduct.' Highly as he appreciated the moral character, the pious zeal, and the munificence of Selina, Countess of Huntingdon, our young friend felt dissatisfied, and, being disgusted with such an arbitrary proceeding, was induced to investigate that power and authority, too commonly exercised in the church of the living God. On comparing the nature of, and alleged reasons for such a claim, with the spirit and regulations of the divine word, he judged them to be altogether untenable and inadmissible, and was led to the conclusion—that the church of Christ is an independent society—has a right to admit its own members—and choose its own officers; and that, whosoever controls or opposes the exercise of this right, is chargeable with an invasion of Christian liberty, and of rebellion against the Lord Jesus Christ, who is the sole Governor and Head of his church. A more close and full examination of this subject in its branches, bearings, and consequences, induced him to fall into the rank of Protestant nonconformists—but it did not alienate his heart from any who had faith and love, and who conscientiously sought to know and practise the will of God."

Mr. Douglas received his education for the ministry at the Mile-end Academy, then under the care of Dr. Addington; and, at the conclusion of his studies, was ordained over the Independent congregation at Chelmsford, where he continued to his death. He was a truly valuable and useful minister of Christ, and appears to have been blessed to the edification of many. This Memoir is judiciously and candidly written, and will, we hope, meet with an extensive circulation. At-

tached to the Life, which is written by the brother of the deceased, there are copious extracts from Mr. Douglas's letters, which we have no doubt will be found generally interesting.

*The Young Convert's Apology, and Affectionate Remonstrance; in Ten Letters to his Relations and former Companions, by whom he is derided and persecuted, on account of his Religious Profession, &c. By George Betts.*—London: W. Baynes. 3s.

THERE is, doubtless, an absolute necessity, that, in an age distinguished as ours is from all preceding times, by a greater diffusion of knowledge, and by a more general taste for reading and intellectual enjoyment, there should be a corresponding variety of literary aliment and mental food. It is not to be expected, nor is it in fact desirable, that the student and the mechanic should drink from the same stream; Providence has wisely apportioned unto every man according to his relative station in life, that modicum of sentient capacity which would most conduce to his own happiness, and to the glory of his Creator. Mr. Betts has designed this little volume for the use of those who have neither leisure nor inclination to peruse larger works; and as a compendium of hints on the Importance of Religion, and, as a brief vindication of evangelical truth, it certainly is entitled to commendation. The author does not plead for it any pre-eminence of literary character, and his modest and unassuming acknowledgment would restrain us from being critical, even were we inclined, or were there a necessity. We have no hesitation in affirming, that his volume is calculated to be of essential utility to those for whom it is designed. It is agreeably interspersed with anecdotes, and divided into distinct letters, each of them addressed to one of the supposed Young Convert's relations, or former friends. — In page 23, where the author has given a short account of Mr. Stennett's persecutions, he has mistaken the Christian name of that gentleman: it was Mr. Edward, and not Mr. Joseph Stennett, to whom that interesting account belongs. Mr. Joseph Stennett was the son of the minister who is the proper subject of that memoir.

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

## CORNWALL.

(Continued from p. 329.)

**LISKEARD.**—A congregation of Dissenters appears to have existed in this town, prior to the year 1701, of which the minister was a Mr. TINGCOMBE, a son of the Rev. Theophilus Tingcombe, pastor of the Dissenting congregation at Callington. In 1701 a meeting-house was erected in Liskeard, and endowed by General Johnson, who presented it to the congregation, then denominated Presbyterians. It appears from the will of General Johnson, which bears date in 1713; that the Rev. RICHARD GLANVIL, who was ordained in 1705, was minister of this place. Mr. Glanvil's successors were the Rev. THOMAS HORN BROOK, and the Rev. GEORGE BRETT. The latter, who is supposed to have settled here early in the eighteenth century, (Toulmin says about the year 1705,) continued here for a great number of years; and previous to his death, (which took place about 1761, or 1762,) is said to have embraced Arian or Unitarian sentiments. Mr. Brett is characterized, by an intimate acquaintance and friend, as "a genius, a man of a clear head and a great memory; able to talk off hand on any point, as if he had studied no other; his learning laid not only in divinity and history, but he was an acute philosopher; understood more of the grounds of physic than many who professed it; he had a taste for painting and music; he disclaimed the power assumed for some years by the Exeter assembly, and held in contempt the Presbyterian hierarchy." *For's MS. Lives of his old and particular Friends.* In the year 1715 the congregation consisted of 150 persons. Mr. Brett was succeeded by the Rev. THOMAS MORGAN, who removed to Exeter about the year 1777, and afterwards returned to Liskeard, where he died; but he preached only occasionally after he had resigned his charge here. His successor, Mr. JAMES JENKINS, was dismissed for immoral conduct; and, at the commencement of 1787, the Rev. HENRY MOORE, from Modbury, settled with the congregation, and continued their minister till his death, on the 2d of November 1802. Mr. Moore was a pupil of Doctor Doddridge, and is

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known in the literary world as the author of many learned and ingenious publications. After his death the place of worship was shut up, the congregation having previously dwindled to a very small number.

In the year 1806, through the exertions of Messrs. *William Rooker and R. Cope*, two neighbouring ministers, aided by a powerful friend in the metropolis, the meeting-house was procured, as a place of worship for independent Dissenters. In 1807 the Rev. J. GUARD (now of Market Lavington, and Devizes in Wilts) settled there, and continued in connexion with this newly formed congregation for six years, much good having resulted from his faithful ministry during that period. After his removal, which took place in 1813, the cause appeared to decline, and the congregation became much reduced in numbers. In this state the Rev. J. E. TREVON found it, when he took charge of the church, in 1815;—the congregation small, and prejudices against Dissenters very high; but, by the blessing of God upon his labours, the congregation is considerably on the increase, and prejudice declining. The place of worship has since that time fallen into the hands of Samuel Kekewick, Esq. of Peamore, near Exeter, who has, with a liberality which has done him honour, vested it in the hands of Trustees, for the use of the Independents; and, as it was in a dilapidated state, it has lately been rebuilt. It is now filled every Sabbath-day with a respectable and attentive congregation. Several pleasing instances of increasing liberality in the townsmen, have lately been seen here; among which it may be mentioned, that the Mayor granted Mr. Trevor the use of the Guildhall to preach in, while the meeting was rebuilding, and the assessment for the poor's rate, which had been made, and out of a regard to peace, paid for two years, has lately been very properly relinquished, by general consent.

**WEST LOOE or LOOE.**—There appears to have been a Baptist congregation in this town, towards the latter end of the seventeenth century.

In 1715 there were also two Pædobaptist congregations in Looe; the one a Presbyterian, consisting of about 100 persons, of which the Rev. JOHN CUD-



more minister, who was succeeded, in the course of a few years, by the Rev. SAMUEL THOMAS. The other was an Independent congregation, of which, so far back as 1707, the Rev. JOHN MERRYON was minister. In that year, Mr. Merryon became the subject of an attack from the press, by one *Doctor Wells*, aided by Mr. Jago, the curate of Looe, which led to the publication of a quarto tract, entitled, "*The Dissenting Laity pleading their own cause against the clamours and calumnies of the highflying Clergy; justifying their present separation from the Church of England to be no sinful schism, &c.*" It is probable that one of the above mentioned congregations was in existence in 1741, as the Rev. WILLIAM HARRIS, the celebrated historian, was ordained in Wells, in that year, and is said to have settled with a congregation at Looe.

It was about Midsummer, 1774, when Sir HARRY TRELAWNEY, Bart. B.A. of Christ Church Oxford, began to preach the Gospel, in the town of West Looe. His first sermon was delivered in the open air, but near the door of a house which consisted chiefly of one long room; and, as it was his own property, he afterwards addressed the people within the building, which was quickly converted into a very neat and commodious meeting-house at his expense. The novelty of the proceeding, and the rank of the preacher, occasioned much conversation in the town, and the new doctrine, as it was then considered, was soon opposed, in different ways; but although some attended service only to gratify their malice, by spreading slander against the doctrine and the preacher, and others, from motives of mere curiosity, yet there is reason to hope that not a few heard the word with gladness, and brought forth the fruits of holiness. Sir Harry Trelawney was ordained at Southampton, April the 32d, 1777. About the same time Mr. ROWLAND HILL preached a few sermons at Looe, and the Rev. JOHN EYRE, late of Hackney, who then resided at Bodmin, laboured occasionally, with great zeal, piety and diligence. It was a saying of his, that the Lord had a people in Looe to be called, as he gathered from the remarkable attention of his auditors. Ministers came at other times from the neighbourhood of Plymouth; and thus a Christian church was formed, which was strengthened by the exertions of Mr. JOHN CLAYTON, now pastor of the congregation at the Weigh-house, London, whose labours at Looe, are still remembered by some persons there with great approbation. These labours, in connexion with those of the other persons, who

were joined with him in the work, operated as a powerful attraction, so that people began to flock to hear the Gospel from the neighbouring parishes, many of them walking several miles, Sabbath after Sabbath, and a spiritual union seemed to attend the word preached; although the minds of the people had been, but a short time before, covered with such a thick cloud of ignorance and prejudice, that it had been observed of them, they would not receive the message of an angel from heaven. Mr. Clayton removed to London in the year 1778, the Christian society at Looe at that time consisting of nearly seventy members, besides some individuals who were not registered in the visible church, but of whom little doubt is entertained that their record was on high. To Mr. Clayton succeeded Mr. JAVINS, who remained only a few weeks; after which Messrs. HOW, MORGAN, and some other ministers of Arian sentiments, occupied the pulpit for a short time, but were not acceptable to the flock, nor did it thrive under their care. In 1781, Sir Harry Trelawney, having in some degree altered his views, sold the meeting-house, which was in consequence converted into a malt-house, and many pious persons, tradesmen, servants, and others, who could easily remove, quitted the town and neighbourhood in search of other places, where they might enjoy the privilege of hearing the Gospel. Soon after the place at Looe was shut up, the Rev. THOMAS WILLS, of St. Agnes in Cornwall, and afterwards chaplain to the Countess of Huntingdon, who had quitted the church of England, in the hope of being more extensively useful, preached a consolatory and encouraging sermon to the people in the open air, upon a piece of ground then called the Bowling-green, but which has since been nearly covered with buildings. His text was 2 Timothy ii. 19, "But the foundation of God standeth sure, having this seal the Lord knoweth them that are his." The discourse made an indelible impression upon the minds of many of his hearers, particularly of those who had most deeply felt their want of the means of spiritual instruction.

About this time some persons, in the Methodist connexion, visited Looe, and preached a few sermons, and would probably have continued to preach, had they not been desirous of forming a society upon their model, which was not approved. Some friends of the Gospel, at Plymouth and Plymouth Dock, knowing the circumstances of the people of Looe, were, after this, for several years, in the habit of requesting Dis-

senting ministers, who visited them, to bestow a sermon or two upon the people of Looe, by which means, deserted as they were, they enjoyed the occasional labours of some very eminent men among the Dissenters. To supply the want of a meeting-house they hired a room from time to time, paying two shillings for the use of it, for one day. In this manner the meetings were held, at a variety of places, sometimes in those the use of which was obtained by money, at others without expense to the congregation, in the houses of friends. Some of the students in Lady Huntingdon's Colleges were at this period employed in itinerating the county, and frequently preached at Looe. Among these were Messrs. URTON, OATS, M'ALL, and others. After the meeting-house had been shut up about four years, the few pious persons who were still remaining felt a desire, if possible, to obtain another, and made contributions among themselves for this purpose, with which they purchased the freehold of a small piece of land on the Quay. Their next step was to solicit the aid of friends, in which they so far succeeded that the edifice was soon commenced, and Mr. Wills happening to be in the neighbourhood while it was in progress, preached in it some time before it was finished, from Psalm cxxvi. 3. "The Lord hath done great things for us, whereof we are glad." About £40., the sum necessary for the completion of the building, was advanced by a friend, by which means it was completed, and has been now for several years out of debt. Still the want of a stated minister was felt, the people having at some periods scarcely heard a sermon for two or three months together. In the midst of such a famine of the word, when an opportunity occurred, those who enjoyed the privilege of hearing accustomed themselves to repeat what they had heard so that a Gospel sermon would be the subject of recollection and conversation for several weeks.

About this time the late Mr. HEATH, of Plymouth Dock, who afterwards resided at Rodborough, in Gloucestershire, felt a deep interest in the religious state of Looe, and used frequently to come himself to preach there. He also engaged Mr. BURN, of Stonehouse, in the same labour of love, who took unusual pains in the work, generally walking through a great part of the night, and often in unpleasant weather, to preach; the nature of his engagements in the Dock-yard not admitting of his absence upon Saturdays or Mondays. Mr. WILLIAM MAY likewise paid frequent visits to Looe, and

preached there, but the visits of these gentlemen at length ceasing, and Mr. Heath settling at Rodborough, the stream of evangelical doctrine again became in a great measure dried up. The people, nevertheless, continued to meet for prayer and conference (though not always in a regular manner) in the house of an elderly female, whose zeal in the cause of God was eminent. There is a memoir of Mr. Heath in the Theological Magazine for 1801, p. 161.

After several years had thus passed away, with alternate clouds and sunshine, hopes and fears, Mr. JAMES ANJEAR, now of Kingsbridge, was raised up by the good hand of God, to lead the worship among the people of Looe. When he first began his public addresses, few, if any, of the people were apprized of his intentions. He was a native of Looe, and as a prophet in his own country had no honour with some, whilst by others he was viewed with wonder and admiration. He continued his public addresses, which were usually characterised by zeal and faithfulness, regularly for some considerable time. Fowey, which is distant about eight miles from Looe, having at that time no resident Gospel minister he preached there for some time regularly every Sabbath evening, paying occasional visits to St. Columb, and other places. At length the people of Looe gave him a call to the pastoral office over them, to which he was ordained by Messrs. Paddon and Pearce, of Truro. Mr. Anjean's services to the congregation at Looe were gratuitous, he depending on his own industry, in connexion with some private property, of which he was possessed: but not long afterwards, feeling a desire to relinquish business, and to give himself wholly to the work of the ministry, he engaged as an itinerant, still occupying the pulpit at Looe occasionally, so long as he continued to reside in the town. The congregation, particularly upon the morning of the Sabbath day, had been very small, but now it rapidly increased, great numbers flocking to hear Mr. Anjean, after he had become only an occasional supply, who had but little regarded him so long as he continued a stated labourer, as well as a resident among them. Mr. SAMUEL HONEY, then of Lanrest, also undertook to officiate occasionally at the meetings at Looe, and took uncommon pains to serve the cause. He endured much fatigue, and although the people attended his ministry but sparingly, his perseverance was unabated. Soon after this a Mr. PORTER, an itinerant, preached a few sermons at Looe, which

attracted great attention; but he soon left these parts, and was succeeded by Mr. BEVAN, who frequently preached to the congregation at Looe. In 1811 Mr. Anjeur relinquished his itinerant labours, and settled over a congregation at Hales Owen, in Shropshire, by which circumstance Looe was thenceforward deprived of his occasional and valuable services. A plan was next formed for the obtainment of a regular supply from Plymouth Dock, or its neighbourhood, upon every fourth Sabbath. Several persons came, of whom the most frequent visitors were Mr. SMITH, now of Povey, Mr. DOUGLAS, and Mr. DUMFORD; but some objections arising to this mode, it was discontinued. Mr. Douglas became an itinerant, and, while he filled that character, he and Mr. WELLS, his fellow-labourer, visited Looe frequently. Mr. BARON, of Bodmin, also assisted by occasional visits; but, as the visits of all these gentlemen together were comparatively infrequent, Mr. Honey continued the most stated occupant of the pulpit, upon Sabbath-days, and Mr. GUARD, of Liskeard, and Mr. SKEAT, of Lostwithiel, as week-day evening preachers only. About this time a Mr. WILKINS took lodgings in Looe, and preached in the little meeting-house for about three months, but, not enjoying good health, he soon removed from the place to the great grief of his hearers. It was then proposed to engage Mr. BEVAN, who resided at St. Mawes, to serve the congregation at Looe, and that at Polperro, conjointly, the places being distant not more than four miles from each other. The proposal met with the approbation of almost every individual in both congregations; yet, owing to some opposition on the part of Mr. Honey's friends, Mr. Bevan did not enjoy much comfort in his new connection, nor did the people derive much edification from their minister. An unhappy disagreement afterwards occurred, in which Mr. Bevan, Mr. Honey, and some other persons took an active part. Their contention arose to a disgraceful height:

the peaceful sanctuary felt the discord; the enemies of religion rejoiced, but the friends of Zion were afflicted. Mr. Bevan's adherents finally gave him a call, and he remained among them for some time, preaching to a small congregation, while Mr. Honey was nearly silenced, and several of the people joined the Methodists. But Mr. Bevan leaving Looe, in little more than a year from this time, Mr. Honey again began to address the people from the reading desk, considerable prejudice against him still existing in the minds of some of the congregation. In April, 1816, some ministers, of different neighbouring congregations, assembled together in the meeting-house at West Looe, for the purpose of considering the case of the church, and the best course to be pursued with respect to it. A sermon was preached by Mr. COPE, who then introduced, to the persons present, Mr. WILLS, from Liskeard, who was proceeding to Ireland as a Missionary, as their Minister for the following Sabbath. This gentleman accordingly supplied them for the five or six Sabbaths immediately succeeding, and the people gave him a call, which, however, he did not accept. A minister was then advertised for, but this, as might be expected, did not result in any thing satisfactory. Mr. GEORGE OKE, now of St. Columb, was then sent to Looe by Mr. Cope, and preached with much acceptance and success, as an occasional supply; and upon his quitting Looe, Mr. DOUGLAS was recommended by the Cornwall Association, and still labours there. We cannot forbear adding to this narrative, of the vicissitudes which have attended the congregation at Looe, our sincere hope that they, who, in the words of the correspondent to whom we are indebted for the materials of our narrative, have been for nearly 40 years in the wilderness in wearisome dependence on uncertain supplies, may at length arrive at the promised and desired rest;—the full and punctual enjoyment of Gospel ordinances.

## II. MISCELLANEOUS.

*Protestant Society for the Protection of Religious Liberty.*—The Tenth Annual Meeting of this Society, was held on Saturday, May 12, 1821, in the capacious room of the Old London Tavern, Bishopsgate Street. Mr. Whitbread, M.P. in the chair.

Mr. Pellatt, one of the Secretaries, addressed the meeting in a speech illustrative of the proceedings of the Society during the past year, and was followed by Mr. J. Wilks, in an able and elo-

quent address, which continued two hours and a half. He began by advertizing to many motives which made him yearly present himself to their attention with increasing reluctance. Ill health, excessive expectation, the personal calumnies and misrepresentations with which he was assailed, and even the too approving eulogies of friends, enfeebled and appalled him. Loving retirement, though absorbed in professional engagements, seeking to pass on-

ward to the grave, not indolent but unnoticed—mindful of his duties to mankind, but solicitous to perform them without encomium and without reproach;—he was pained, and even agonized, to be constantly dragged forward to attention, and placed conspicuous on an eminence. Thus was he placed, but to be pointed at, and calumniated by the haters of liberty in “*The Christian Remembrancer*,” and other publications devoted to Tory and Sacheverellian principles, or to be misrepresented by the pretended friends to freedom in another review, as resisting their measures for the education of the poor from interested motives, and as perverting his influence for an aggrandizement which he sought not—but disclaimed. Yet he confessed, that when he listened to the tales of wrongs, which persecutors ventured to attempt—as he observed an intolerant spirit, if not stalking in broad day-light through the country, yet widely and secretly exercising petty but cruel tyrannies—as he thought upon the laws by which Dissenters were yet degraded and oppressed, his spirit stirred within him, an holy indignation at oppression made him forget debility; heedlessly he shook off calumnies and reproach like dew-drops from a lion’s mane; and cheered by such a meeting, and energized by such support, he felt that the persecuted for conscience-sake, must never want a champion whilst to him Providence continued faculties and life.

After enumerating several instances of persecution by ministers of the establishment and by the civil magistrates, resolutions were passed, expressive of the sense of the Society, on the important measures which they were convened to support, introduced by addresses of various ministers and lay-gentlemen who were present. For the information of those who are disposed to contribute to the support of this Society, we beg leave to add, that £2. is the amount of the annual contribution expected from each congregation in England, and £1. from every congregation in Wales; that such subscriptions became due at Lady-day last, and that the arrears may be transmitted by friends, or by the post, to the Treasurer, Robert Steven, Esq., Upper Thames Street, London; or to either of the Secretaries, Thomas Pellatt, Esq., Ironmongers’ Hall, and John Wilks, Esq., Finsbury Place, London; to the latter of whom applications may be addressed; and that country ministers or their friends will always be received with pleasure at the meetings of the Committee, which occur at Batson’s Coffee House, Cornhill, at half-past six

in the evening precisely, on the last Monday in every month.

*British and Foreign School Society.*—On Thursday, May the 17th, was held the Anniversary of this noble institution. The Duke of Sussex in the chair. The assembly was addressed in several animated and eloquent speeches, which we are sorry to be obliged to omit. It appears from the account of the past year, that the expenditure amounted to £2,482. 3s. 2d.; and the receipts (including a subscription of his Majesty of £100.) amounted only to £2,034. 19s. 10d.; leaving a deficiency of £397. 3s. 4d., which, added to the former deficiency of £718. 19s. 6d., leaves a balance due to the Treasurer of £1,116. 2s. 10d.

N. B.—We cannot help expressing our regret that this excellent institution is not supported by a larger list of annual subscribers, and we hope the benevolence of the public will not be appealed to in vain.

*Religious Tract Society.*—The Twenty-second Anniversary of this Society was held at the City of London Tavern; on the morning of Thursday, the 10th of May. Joseph Reyner, Esq. in the chair. The meeting was opened with prayer by the Rev. Mr. Upton, and then addressed by the Rev. Mr. Martinet, from Paris, Rev. Messrs. Ward, of Serampore, Dr. Pye Smith, Hinton of Oxford, Legh Richmond, and Curwen, and other ministers and gentlemen. We have not room to insert any of these interesting speeches, but must content ourselves with remarking that there was much valuable information respecting the religious state of France in the address of Mr. Martinet.

*Port of London Society for Promoting Religion among Seamen.*—On the 4th of June, the anniversary of the birth of George III., the supporters of this Society met on board the Floating Chapel, to commemorate the paternal reign of that excellent monarch.

The Right Hon. Admiral Lord Gambier, attended by the Treasurer, R. H. Marten, Esq. was conveyed on board in a handsome barge. On his arrival, the ship showed her new colours, and he was received in the great cabin by the Rev. Dr. Collyer, the Rev. J. Townsend, Lieutenant Somerville, R. N. the Committee, and many of the subscribers.

The service in the chapel began with a hymn of praise; the Rev. J. Townsend read suitable portions of the Holy Scriptures, and prayed. The Rev. Dr. Collyer ascended the pulpit, and, after a short introduction, called his auditors’ attention to the last verses of the first book of Chronicles, which record the

death of that illustrious Hebrew monarch David.

The Rev. Mr. Chapman, of Greenwich, concluded by prayer. At the close of the interesting service, the Treasurer addressed the assembly on the very encouraging prospects which the Society had of succeeding in the important object of its institution.

*London Female Penitentiary.*—The Annual Meeting of this excellent institution was held on Monday, May 7th, at Stationers' Hall, Ludgate Hill. W. A. Hankey, Esq. in the chair; and was respectfully attended. The Rev. Messrs. Legh Richmond, Edw. Burn of Birmingham, D. Ruell, Thomas Webster, P. Meganel, John Townsend, John Innes, and other gentlemen, addressed the meeting. The Report, and its Appendix, were truly encouraging. The number of inmates has, in the last year, been increased from 100 to 110. There had been about 170 applications, and within that period twenty-two had been placed out to service, and thirty reconciled to their friends. There appeared to have been a falling off in the annual income of the Society, the deficiency of which had been supplied by some legacies. On the whole, the increasing usefulness of the institution is fully established by the report of the last year, which will be perused with increasing interest and gratitude.

*North Bucks Association.*—On Tuesday, the 5th of June, the North Bucks Association of Independent Churches and Ministers, held their Third Anniversary at the town of Buckingham. The Rev. George Redford of Uxbridge, preached in the forenoon. In the afternoon the report was publicly read—several resolutions were passed, and some of the ministers present addressed the meeting in an animated and encouraging strain of eloquence. In the evening the Rev. Joseph Pinkerton, of Weedon Beck, preached; after which, the Lord's Supper was administered to members of Christian churches.

The principal object of the Association is, the sending of the Gospel into the neighbouring towns and villages, and the success which has already crowned their efforts, is highly encouraging. The only subject of regret is the state of their funds, which are not equal to their opportunities of employing them. The whole of the day was exceedingly interesting, the meeting more numerous, and the collections larger than on any former occasion. An affecting circumstance, which took place early in the morning, threw an air of deep solemnity over the whole business of the day. A

student at the academy at Newport Pagnel left home, in good health, on Saturday evening, in order to preach at Buckingham the next day. He was taken ill soon after his arrival, and died early on Tuesday morning. He was a person of great piety and promising talents.

*Newport Pagnel Evangelical Institution, for Educating young Men for the Christian Ministry.*—On Wednesday, the 23d of May, the Anniversary of this Institution was held at the Rev. Mr. Bull's Meeting-house at Newport, when the Rev. G. Clayton, of Waiworth, preached in the morning from Matt. iv. 18, 19, and the Rev. D. W. Aston, of Buckingham, in the evening from Isaiah lvi. 8.

In the afternoon a most satisfactory Report of the state of the Academy and the proficiency of the Students, was made to the numerous friends assembled, who evinced the lively interest they felt in the prosperity of the Institution by the increased amount of the collections. The committee have still, however, to lament that its usefulness should be impeded by the deficiency of its funds, which are by no means adequate to the support of the present number of students.

The Annual Meeting of the friends of this Institution, residing in London and its vicinity, will be held on Wednesday evening the 11th of July, at the King's Head, in the Poultry, to receive the report, &c. when they hope the friends to a pious and well educated evangelical ministry, will come forward in aid of an Institution, whose powerful claims to their support will be fully stated, by those who are well acquainted with its characteristic excellencies and local advantages. The chair will be taken at Six o'clock.

On the preceding evening, (Tuesday the 10th of July,) a sermon, on behalf of the Institution, will be preached by the Rev. Dr. Waugh, at the Rev. J. Clayton's Chapel in the Poultry; the service to commence at Seven o'clock.

*Llanfyllin Academy.*—The examination of the Students at this Seminary, took place on Thursday June 7th, 1821, and occupied the examiners from half-past six in the morning till seven in the evening. The whole afforded them great satisfaction. The various subjects to which the attention of the students has been directed the past year, were investigated with considerable minuteness, and in every department the young men evinced a degree of proficiency, highly creditable to themselves and their Tutors. The examination embraced the Welch, Latin, Greek, Hebrew, Chaldaic, Syriac, and French



languages; Natural and Moral Philosophy, the Mathematical Sciences, and Theology.

In communicating this statement we beg to conclude, by expressing our opinion of the promising state of this important Institution; and especially of its increasing attention to ancient British and Biblical Literature.

*Glasgow Presbytery.*—On Wednesday, (May the 2d,) after the Presbytery had appointed Commissioners to the General Assembly, Dr. Burns rose and expressed an earnest wish that something might be done to bring back to the bosom of the Church, those who, agreeing with her in every material particular, had been too long estranged from her communion upon one point alone—that of patronage. He would not at present make any motion on the subject; but he strongly recommended it to the Commissioners from this quarter to sound their brethren of the General Assembly, and state in private their approbation of the measure, in order to induce others to look upon it in the same light. He was proud to see an increase of knowledge and liberality, and hoped that the Established Church would take the lead in a matter so consistent with reason and the word of God.

Dr. Taylor cordially wished for union with any body of Dissenters, upon any practical plan; but he should like the proposal for re-admission into the Church first of all expressed by the Dissenters themselves, and then he would use all his influence to have the union effected.

Mr. Lapelle was of the same opinion as Dr. Burns; and when the measure was brought forward he would be one of its warmest supporters, and would think himself honoured by advocating it in open Presbytery. A third of the patronage of the Church belonged to the Crown, a third to the nobles, and a third to the people and gentry. Our Church was thus like our State in its political relations; it was a mixed Church; and while he would always defend the interests of the two first classes, he would be the last man to overlook the rights of the people. It was quite fair that the people should have the right of choosing their own ministers; and he was convinced the Chancellor of the Exchequer himself would cordially agree to invest in the people the right of electing a minister to any of the new churches. Though he would not admit Catholics to political powers, he would admit Seceders; they were not Dissenters; they differed from the Church solely on the point of pa-

tronage; and in so far as regards them, he wished to see this stumbling-block to union and harmony removed. Though the Dissenters did not express a wish for union, it belonged to the mother Church to show a willingness to receive them; and he had only to regret that Dr. Burns had not made a regular overture on this important subject.

Dr. Gibb agreed with Dr. Taylor; and Dr. Rankin was a friend to every thing like union upon just and permanent principles; and if a practical plan were proposed, and a specific motion made, he would do all in his power to forward the measure.

Dr. Burns then expressed his satisfaction at the candid way in which the subject had been discussed, and he hoped they would not lose sight of the matter. The reasons which warranted disunion no longer remained, and they should unite and cling closer to the word of God in the bond of union; and as there is but one God, and one Saviour, and one faith, there should be but one Church in the land, and one form of worship, at least as far as human wishes or exertions can effect it.—Here the matter dropped.—*Glasgow Chron.*, May 3, 1821.

*The Coronation.*—(To the Editors.)—The day being now fixed for the coronation of our Sovereign, you will allow me to submit to the attention of the best friends of their King, their country, and the world, the duty of rendering it a day, not of dissipation, or of mere cessation from other concerns, but a period for general supplications, (either in collective assemblies in our houses of prayer throughout the country, or in our domestic circles,) that our King may prosper in the most important concerns; that in the years to come he may reign in righteousness; that mercy and truth may preserve him; that he may be the nursing father of the Church, and of every Christian Institution; and that when he shall approach the confines of an eternal world, he may be supported with the well-founded hopes of an entrance into his everlasting kingdom, who is King of kings, and Lord of lords. FREDERICK.

*Coronation.*—*Port of London Society.*—On the day fixed for the coronation of his Majesty George the Fourth, the Floating Chapel will be opened for divine worship; and the "British and Foreign Seamen's Friend and Bethel Union Society" having communicated their desire to meet for such public and social service, that Society, with its Auxiliaries, is cordially invited to meet the Port of London Society, for the purpose of uniting in solemn acts of appropriate prayer and thanksgiving.

## WORKS PREPARING FOR THE PRESS.

Is the press, and speedily will be published, in one small octavo volume, price 4s. 6d. boards, *Stanzas addressed to a Missionary on leaving his native country, and other Poems.* By William Marshall, Minister of Bethel Chapel, Macleodfield.

Mr. A. Maxwell, the Author of *Plurality of Worlds*, in reply to Dr. Chalmers, is now preparing for the press, a Translation from the Latin of *Conamen recuperandi Notitium Principiorum Veteris et Vere Philosophiæ*, &c. By A. S. Calcott, LL. B.; or an Attempt to recover the Principles of the Ancient and True Philosophy, collected from the Sacred Writings, and lately explained by the eminent John Hutchinson, Esq. With a new Preface, and many additional Notes; and illustrated by plates, which clearly elucidate the different phenomena, connected with the annual and diurnal motions of the earth.

Nearly ready for publication, Richard Baynes's Catalogue of near 9,000 Articles; containing many rare and curious Works in Divinity, Sermons, MSS. Sermons, History, Mathematics, Black Letter Books, and all other branches of Literature, &c. &c.

Preparing for the press, *Pocket Anecdotes*, with brief Notes subjoined. By the Rev. James Churchill. N. B. Any communications for the work, by the Editor's friends, will be gladly received, addressed, 15, Prince's Street, Soho.

The Rev. Robert Hall, A. M., has in the press, a new Edition of his "Apology for the Freedom of the Press;" with additions.

Mr. Thomas Webb is printing, in royal, 8vo., a Greek and English Prosodial Lexicon, with Synonymes and Examples, marked and scanned in the manner of the Latin *Gradus*.

## WORKS RECENTLY PUBLISHED.

*Self-Denial; a Sermon* preached at a Monthly Association of Ministers of Churches. By Thomas James. 1s.

*Farewell Letters, to a few Friends in Britain and America.* By the Rev. William Ward, of Serampore. Price 6s.

Lately published, the *Young Convert's Apology, and Affectionate Remonstrance*, in Ten Letters, to his near Relations and former Companions. By George Betts.

Just published, the *Teacher's or Parent's Assistant*, in communicating the Knowledge of the Holy Scriptures; with an Address to Sunday School Teachers. By William Jones, of Bolton. 18mo. Price 1s. half bound.

Improved Edition of the *Eton Latin Grammar*, (this day is published, by the Rev. T. Smith, of St. John's College, Cambridge,) in which are marked the quantities of all the Latin Syllables, and likewise the Accentuation of the Words, &c. Price 2s. bound. Mr. Smith has just published an Improved Edition of *Walkingame's Arithmetic*, containing upwards of Two Thousand new Questions, and an Appendix on circulating Decimals, with numerous Tables of the most useful description. Price 2s. bound: to be had of all Booksellers.

*A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government*; being an Attempt to Trace out the Primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B. A., of Wymondley Academy. 12mo. Price 3s.

Third Report of the Serampore Native Schools has been published in London. Copies of which may be had gratis of Black and Co.

*Analeceta Græcæ Minora.* By Professor Dunbar. 8vo. Price 8s. bound.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have this month been received from the Rev. Messrs. W. Holmes—D. W. Aston—J. Ryley—J. Leifchild—G. Betts—Thomas James—W. Orme—J. Thornton—J. Sheppard.

Also from Messrs. A. Allan—T. T. T.—X. Y. Z.—Elias Pullen—K.—Beckhary—Miles—R. S.—M. P.—Frederick—A Congregationalist.—R.

Damon's Paper is left at the Publisher's.—Philocon is thanked for his Eight Hints. He cannot expect us to answer them all here *seriatim*; but he may probably hereafter find that they have not been lost upon us. With respect to No. 1., in addition to the unanswerable, though expensive, work of Dr. W., we recommend to him Pirie's Dissertation; Mr. Peter Edwards' Candid Reasons; Mr. H. F. Burder's late Sermon; and Facts and Evidences, by the Editor of Calmet's Dictionary.—K. is thanked for his Communications. They will most probably all be used; but he must allow us to exercise our discretion as to the time. The Paper on Mary Magdalene was intended for publication several months since, but was laid aside for want of room. It has since that time been overlooked, but will speedily appear.

QUERX.—Is it not a direct violation of the express command\* of our Lord and Saviour Jesus Christ; and inconsistent with the character and profession of a decided Christian on any occasion to take an oath?

\* "Swear not at all," Matt. v. 34.

*Erratum in this Month.*—Page 360, col. 2, line 31, for *uas*; read *uas*.

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